

ZACHEVS

CONVERTED:

OR,

The Rich } Repentance.
Publicans } Restitution.

In which, the Mysteries of
the Doctrine of Conversion,
are sweetly laid open and ap-
plied for the establishing
of the weakest.

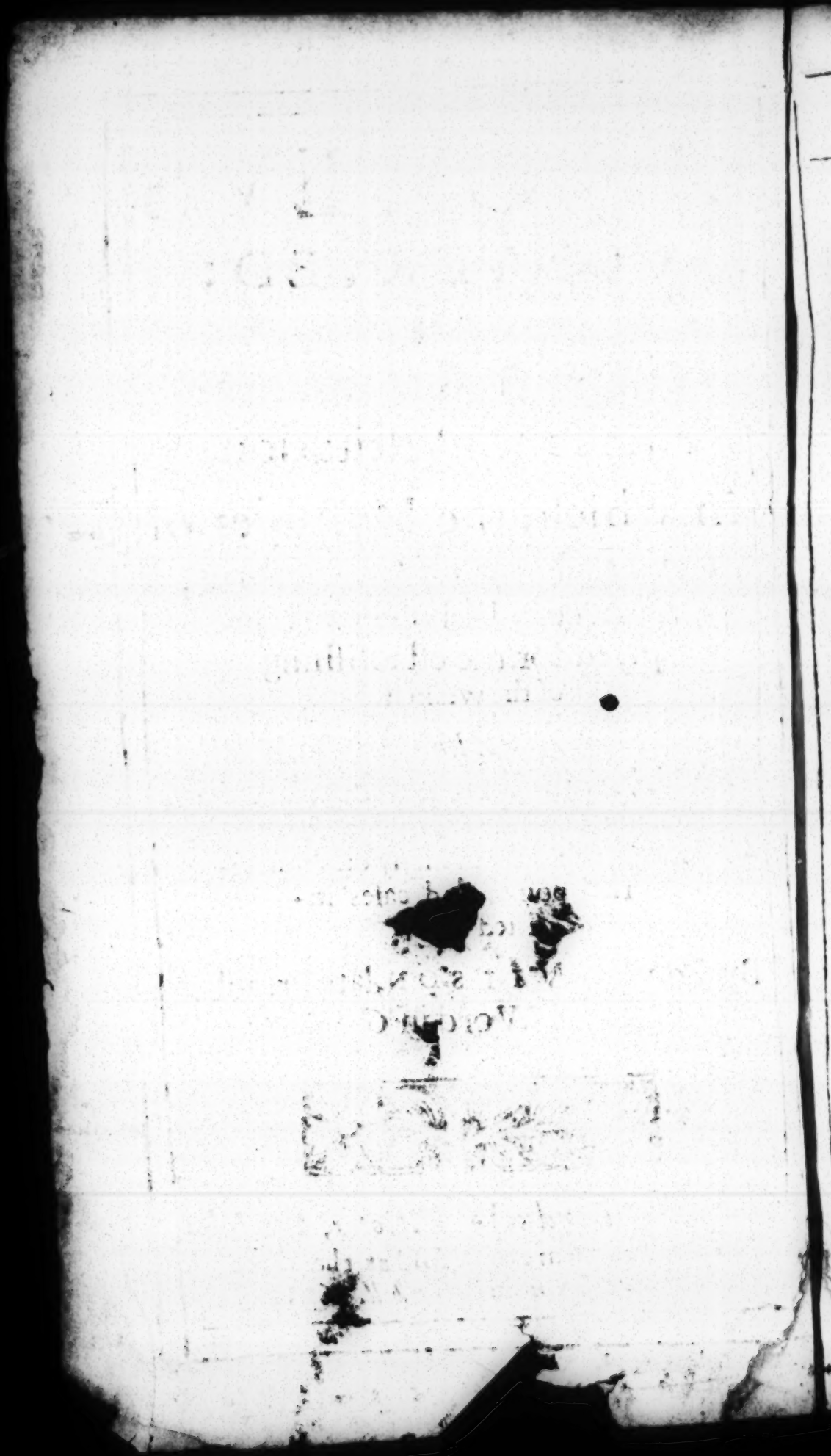
Also

Of Riches in their getting, keeping,
expending; with divers things about almes
and restitution, and many other mate-
riall points and cases in-
ferred

By I O H N W I L S O N, late Preacher
of Gods Word in *Guilford*.



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Golden Lyons in *Corne hill*. 1631.





To the Reader.



Christian Reader, the serious consideration of Gods eternall love to his, in his Son Christ Iesus, together with all the blessed consequents which flow from it, and are chained unto it, is able to swallow up the largest heart, and deepest
A 3 thoughts,

To the Reader.

thoughts, as the greatest
rivers are swallowed
up and lost in the Seas.

For thinke but a
while of the vast and
wonderfull distance &
difference which is be-
twixt hell and heaven,
of the different conditi-
on of a soule lost and
sated, from what depth
of misery thou art
drawne, unto what
height of happinesse
exalted; and tell mee if
thou standest not as a
man astonished, thy spi-
rit failing, and thy
tongue cleaving to the
rooſe

ἔξ ὁλῶν
ἐκ τῶν
Iphier.

To the Reader.

rooſe of thy mouth,
when thou findeſt thy
ſelfe tied unto the Lord
in more bonds, than
there bee haireſ on thy
head, or duſt on which
thy feete have trod.
Which ſhould mightily
fire the hearts of all
ſuch as have given their
names unto Chriſt, to
fill their hands with all
advantages, and to goe
forth to meete all op-
portunities, for the ad-
vancement of the king-
dome of our Lord Je-
ſus Chriſt, which ſhould
be more deere unto us

To the Reader.

than all our worldly contentments a thousandtimes ; yea more deere than the best blood that warms our hearts. And we are the rather to hasten and adde wings unto these our resolutions and endeavours, not onely because our dayes are short and uncertaine, and decline apace to the evening shadow; as also that the most are miserably be-nighted, and go hence fearefully guilty of neglect, of the good they might have

To the Reader.

have done or received
this way. But especial-
ly in regard of the con-
dition of the places and
times, where & where-
in wee live, wee finde
the kingdome of hell
and darknesse suffering
violence; many run-
ning with more than
ordinary speede to de-
struction, and carrying
with them as many as
they can: We may ob-
serve also the scornors
chaire highly exalted,
the foote of pride and
insolency treading up-
on the face of piety and

*Qui ex-
casatione
purgamus
qui diabo-
li servis
minores
sumus, &
Christo
pro san-
guinis
pretio vi-
cemus nec
in modico
rependi-
mus?
Cypr. de
oper. &
Eleemos.*

To the Reader.

godlinesse, and hard
and cruell speeches e-
very where uttered a-
gainst the sincerest
professors of the truth;
And lastly, how are
many of Gods owne
people growne se-
cure, remisse, and spi-
ritlesse: Many having
their desires and endea-
vours confined within
a narrow compasse, rea-
ching no farther than
themselves, or some
few about them; many
looking little further
than the bounds and
precincts of their owne
parishes,

To the Reader.

parishes; the most little considering the straits and necessities of the times, the breaches and losses which the Church of God sustaines, either amongst our selves, or in forraine parts.

Vnto these wee may addethe desires, breathings, and longings of many poore hungry soules, who like the young Ravens, which are left of them which should nourish them, doe cry unto God for meate. So that the present

Iob 38.
41.

To the Reader.

*O si posset
mus exci-
tare ho-
mines &
cum ip[s]is
pariter
excitari,
ut tales
essemus
amatores
vitae per-
manentis,
quales
sunt ho-
mines a-
matores
vitae fru-
gentis.
Aug. de
doct.
Christ.*

sent season doth seeme
to cry aloud unto every
one, that beares good
will to *Sion*, * to stirre
up all our strength, and
to put forth our selves
to our uttermost, that
all fit wayes bee taken,
for the furtherance of
the good of Gods
Church and people.

Amongst other means
this is not of the least
nor lowest consequence
the printing and pub-
lishing of good and
wholesome bookes, of
sound and profitable
Treatises. Not onely
be

To the Reader.

because if there were not a continuall supply of these, many would reade little; but also because that by these there might bee some helpe reached forth unto such as are either slenderly provided for, or altogether destitute of preaching of the Word wherethey live. In regard also that Sathan, in this last age of the world, knowing his time is but short, doth mightily *bestirre himselfe, to finde out such wayes of fraude and circum-

*Quanto
propin-
quius si-
nemini-
d. diabo-
lus videt,
tanto
crudelius
persecuti-
ones exer-
et, ut qui
se conti-
nuo dam-
nandum
conspicit,
sui socios
multiplica-
et, cum
quibus
gehenna
ignibus
addica-
tur. Iste
de sum-
bon.*

To the Reader.

cumvention as may be most prevalent and seasonable. What neede is there then of the labours of Gods faithfull Watchmen, who standing in their Towers, discover his wiles, and affoord such reliefe as is most agreeable to the present times and distresses of men? Moreover, many grow sluggish, drowsie, and lukewarme: Now the words of the wise and their wrings, are like goads and miles fastned in the spirits of men, which

To the Reader.

which might quicken them up unto their duties, & their lines being spiritfull and sparkling, might set their hearts a burning within them, with a holy zeale for God and his Glory:

Lastly, we being fallen into those times wherein Popery increaseth, new errors are sprowting up, and old heresies are called up out of their graves, and represented under the deceiving shewes of received truths. Such as are on the Lords side, may

* *Ardentius ab illis descenditur heresis quam a nebris oppugnatur.*
Hieron. epist. ad Theoph.
* *Nusquam facilius proficiscitur quam in castris rebellium.*
Tersul. de praescript. advers. hereticos.

To the Reader.

may by such meanes as these discover their hypocrisie, & secure those that love the truth, from their delusions.

These, and such like reasons as these, have induced me (Christian Reader) to take hold of this present opportunity, and to offer unto thy view this usefull Treatise of a Reverend Divine now with God. A faithfull and a painefull labourer in the Lords Vineyard above the space of 30. yeares. A man he was one of a thou-

To the Reader.

thousand, an eminent
light, mighty in the
Scriptures, and a happy
interpreter of them; of
a sound judgement, so-
lide and dexterous in
unfolding difficult que-
stions; besides his mo-
destie, mildnesse, and
meekenesse of spirit,
affablenesse in conver-
sation wherein hee ex-
celled the most. A man
retired and drawne
much up into himselfe;
neither thinking great
thoughts of himselfe,
nor seeking great
things for himselfe;
but

To the Reader.

but seeking him, and
conversing much with
him that is invisible;
hee attained a great
measure of divine
wisdom, and heavenly
mindednesse: So that
wee that knew him
looked on him, and
judged much of him to
bee in heaven already:
Of whom it may be af-
firmed, as once of a
worthy Divine of Scot-
land, that hee did even
eate, and drinke, and
sleepe eternall life:
Whom if thou didst
not know in his life
time,

To the Reader.

time, yet now learne to be acquainted with him in his labours; who will converse sweetly with thee in thy bosome, speake to thy very heart, and counsell thee as from God.

Concerning the Treatise it selfe, I shall spare to speake much of it, because it is so well able to speake for it selfe, as thou findest so judge: Many choyce truths there are handled in it, many places of Scripture profitably opened, many secret passages about

To the Reader

bout the Conversion of a sinner lively discovered. Thou mayest take notice also of the severall wayes of dealing, in bringing home lost creatures. Some hee draggeth as by the haire of the head painfully; others he leades as by the hand gently : of which, the subject of this book is a notable example.

I had thought to have offered it unto thee by the hands of some other more eminently gifted, & better known in the Church, on whose

To the Reader.

whose judgement thou mightest with more safety have reposed thy selfe; but well knowing the worth of it to bee such, as will easily discover it selfe; and by reason of my interest in the Author, and some trust reposed in me this way; I rather chose to let my meanenesse appeare, than not to discharge that debt of love which I owe to the memory of my deceased friend.

The Lord blesse these things unto thee, and
teach

To the Reader.

teach thee to profit;
and do thou bleſſe God
for the labours of the
dead and living, and let
him begge a prayer of
thee, who being affecti-
onately devoted to the
good of thy ſoule, doth
reſt,

Thine in the Lord
Jeſus Chriſt,

H. Whitfield.

Ockly in
Surry.
May this
13.



The principall Contents contain- ned in this Booke.

Fol.

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conversion, and occasion
thereof. — **I**

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thereof. **2. & 3**

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FINIS.



ZACHAEVS

HIS
CONVERSION.

Luke 19.1, 2, to 10.

THese verses containe the Story of *the conversion of Zachaeus*: In which he is described and his condition; his description is, First, by his place of abode, *Jericho*. Secondly, his office & dignitie in it, *He was the cheife among the Publicans*. Thirdly, his condition, *He was rich*.

His conversion is noted of the occasion and the cause. Occasion. First, Iesus passing through *Jericho* to goe to *Jerusalem*. Secondly, his de-

B fire

fire to see Iesus who he was, which is amplified by his endeavour to obtaine it : in which is noted what hindered him, the preasse, and his low stature ; and the helpe which he used. First, he ranne before. Secondly, he climed up into a Sycomore Tree to see him, being to passe that way. The cause of his conversion, Christ, who called him outwardly, and inwardly, to receive him into his house, and heart ; set forth by his looking up to him, calling him (by name) to come in hast downe to him, to entertaine him, declaring his purpose to abide that day at his house. Which calling is further declared by the efficacie of it in his heart, and the events following.

The

The efficacie; First, in his comming downe, and receiving him, amplified; 1. by his readinesse, hee made haste. 2. his joy, and cherefulnesse, he received him joyfully. Secondly, in his profession to Christ of two acts, of two excellent vertues; First, of liberality, giving to the poore, enlarged by the quantitie; the halfe of his goods; Secondly, of justice in possessing men againe by restitution of that which hee had taken from them by false accusation, enlarged also by the measure fourefold. Both graced with a signe of confidence and constancie, his standing forth, the events following; First, in the multitude they all murmured at Christ for going in to a sin-

ner to be his guest; Secondly, in Christ, who testified of *Zacheus* that hee also was the son of *Abraham*, declared by the priviledge of *Abrahams* Children, salvation both to him and his house, with the circumstance of time, that day; Secondly, Christ justified his fact of going to *Zacheus* though a sinner, by his Office in two things, 1. seeking. 2. saving: declared further by the object: that which is lost applyed to *Zacheus* and his house, who were such before Christ sought and saved them.

And Iesus entred and passed through Iericho, Iericho was in the way as Iesus was to goe to *Ierusalem*, to offer himselfe to the death appointed him there by his
Fa.

Father, and foretold by the Prophets, which hee in the Chapters before signified to his Disciples; and in his way he meets with this opportunitie at *Iericho* and some other before mentioned. Whence by the way, wee may observe: That the sufferings, and death of Christ, were voluntarie, he was offered because he would: it was not at the will and malice of his enemies, who yet doing what they could and what was sufficient to kill, made themselves guiltie of his death. First, he could have hindered his passion, in respect of the course of things, which may appeare in that they that sought to kill him, even when he provoked the, were by his divine power

obser. I.

so bound, both hand and tongue, that they neither laid hands on him, nor said any thing to him, because his houre was not come, *Ioh. 7. 26. 30.* He escaped out of their hands, *Luke 4. 29. 30. Iohn 8. 59.* His words wrought so in the hearts of the officers when they were sent to fetch him, that they had no will to bring him that spake so as never man spake, *Iohn 7. 45, 46.* When the houre was come, and the power of darknesse, at that word, I am hee (meaning whom they sought to take to death) they went backward, and fell to the ground, *Iohn 18. 6.* Hee saith to *Peter* that if he would bee delivered, hee could obtaine of his Father more than twelve
Legions

Legions of Angels: and we reade of one Angell that in a night smote an hundred fourescore and five thousands, that became dead corpses. He saith, *Iob. 10. 18.* that his life was so in his own power, that none could take it from him, if hee would resist.

Mat. 26.

53.

2. King.

15. 35.

Secondly, hee is said to powre out his soule unto death, which is more than simplie to dye; it is from his heart, and of his owne will to give himselfe to death, *Isay. 53. 12.* which appeares in his expression of a great desire to dye for mans salvation *Luke 12.* So How am I straitned, till it be accomplished! Which hee expressed also in his desire to eat the last Passover with

Marke
15.44.

his Disciples before his death, *Luke. 22. 15.* when he was upon the Crosse, at his time, of his owne will, when hee would conserue his bodily nature no longer in vigour, he bowed his head and gave up the ghost, dyed sooner than they that were crucified with him, and so soone, as *Pilate* not knowing the mysterie, marvelled at it, as extraordinary; and the Centurion observing his yeelding up the ghost instantly upon a lowde cry, concluded that surely hee was the sonne of God. There was some thing divine in him, for when men breath their last, commonly they utter either none or a very weake and low voyce.

Thirdly

Thirdly, hee died in love and obedience to his Father, laid downe his life, as he had received commandement of his Father, *Iohn* 10, 18. So his Father is said to deliver him to death for us all, *Rom.* 8, 32. First, ordaining his passion for mans salvation. Hee is said to have beene delivered by the determinate counsell and foreknowledge of God, *Act.* 2, 23. and *Herod, Pilate*, the gentiles and people of *Israel*, are said to do what his hand and counsell determined before to be done, *Act.* 4, 28. This way, in which God declared his wisdom, to bee just in the forgiving of sinnes, *Rom.* 3, 25, 26. And to set forth his bountifulnesse, love and mercie to man, in appoin-

Marke
14.36.

ting a satisfier for him, was ordained before the world unto our glory, *1 Cor. 2, 7.* Secondly, & though as God hee delivered himselfe to death with the same will & action with his Father, yet as man his Father inspired the willingnesse and love, of which he yeelded himselfe to leath; for it was repugnant to his naturall will, whereby hee declared some desire to decline it, *Abba, Father,* al things are possible to thee, take away this cuppe from mee. Yet submitted himselfe to his Fathers will nevertheless, *Not what I will, but what thou wilt.* God so made him for a little time inferiour to the Angels for suffering of death, *Heb. 2.9.* and that the world might

might see how hee loved his Father, and as hee commanded him so hee did; even went to meet the Prince of the world comming to him, having nothing in him; and in this respect hee is called Gods servant, the Chosen of God, to raise up the tribes of *Jacob*, to restore the preserved of *Israel*: to bee a light to the Gentiles, his salvation to the end of the earth, *Isayah* 49. 6. In which service, hee employed himselfe, and tooke the forme of a servant, assumed our nature to unitie of person for the worke of the mediatorship, and became obedient to the death, even the death of the crosse. According to the will of his Father, fulfilling the ceremoniall Law in
his

Iohn 14.
30, 31.

Phil. 2.
7, 8.

his sacrifice, and the morall
in fulfilling all righteous-
nesse; by the which will of
God wee are sanctified,
through the offering of the
body of Iesus Christ once
for all, *Heb. 10, 9, 10.*

Fourthly, hee died of his
owne love to man, *Pro. 8,*
31. Whose delights were
with the sonnes of men; hee
gave his life for his friends
in the greatnesse of his love,
Iohn, 15, 13. So his love
is set before the gift of him-
selfe for us, *Gal. 2. 20.* To
wash us from our sinnes in
his blood, to make us kings
and Priests to our God,
Revel. 1. 5. As his Father lo-
ved him, and appointed him
to be the mediator, in whom
whosoever were received
into favour, should bee re-
ceived,

ceived, and no otherwise: so hee loved us and gave himselfe a ranfome for us, that the Father might love us with the love wherewith he loved him, and that love also bee in us. *Iohn.* 17, 23, 24, 26.

It was expedient that his death should bee voluntary, First, for mans justification, that as by one mans disobedience many were made sinners, so by the obedience of one, many might bee righteous: as wee were sinners in *Adam* by imputation of his disobedience before wee had inherent sinne, so in *Christ* by faith wee might bee righteous, by imputation of his obedience, before wee have inherent righteousness: as sinne reigned unto

to death even over thē that sinned not after the similitude of *Adams* transgression, so grace may reigne through righteousness, by Iesus Christ, unto eternall life, *Rom.* 5, 14, 19, 21. Thus was *Adam* the figure of Christ. Thus was Christ Gods righteous servant in his obedience, righteous in himselfe, and the righteousness of them that effectually know him, *Esay* 53, 11.

Secondly, it was expedient for his sacrifice that his death should bee in obedience, not onely for innocencie not to need to offer for himselfe as the priests of the Law did, *Heb.* 7, 26, 27. But because obedience with God is more than all burnt offering

offering and sacrifice ; this being the obedience of such a person, being the Sonne, hee learned obedience in the things which hee suffered.

The Lord of the Law willingly submitting himselfe to the Law, it did greatly please God : *His sacrifice was a sweete smelling savour,* Ephes. 5, 2. His father loved him because he laid downe his life for his sheepe, such as were given him of his Father.

John 10.
17.

Thirdly, it was meete also for his victory that his death should bee in obedience and voluntary, that as death and the Divell who had the power of it, reigned by disobedience, so hee by obedience might overcome and triumph, in his Crosse
(where

Coloss. 2.

(where hee shewed obedience) hee spoiled principalities and powers, disarmed them, and made a shew of them openly, and triumphed over them; so they have no more power to accuse them that are in Christ, or to require them of Gods justice to punishment for their disobedience. Sinne is put out of authoritie, in the flesh of Christ, and the whole right of the Law fulfilled in them that walke not after the flesh, but after the spirit, *Rom. 8, 3, 4*. Because Christs obedience or righteousness which is reall and inherent in him, is so imputed to them as if they had done it themselves.

vse.

Which well knowne and digested, may be a great encouragement

couragement to come to Christ for salvation, seeing hee gave himselfe so willingly and with such great desire to death in obedience to his Fathers will, to save the world by him; and salvation being now preached in his name, how can wee say any thing to excuse our not receiving him and life with him, hee being straitned and pained with strong desire to shed his blood for reconciliation betweene God and man, and he is now set forth unto us for propitiation through faith in his blood: let us abhorre slownesse of heart to beleeve in him, and with all boldnesse imbrace the benefit of Christ, *Heb. 10, 22.* Let him see in us the travell of his soule to his satisfaction

satisfaction, *Esay*, 53, 11.
The affluence of burdened
sinners to him to finde rest
for their soules, is the fruite
of his passion; the satisfying
of his desire in it, the pro-
spering of the good pleasure
of God in his hand. Say with
the Church, I am my be-
loveds, seeing his desire is
towards mee, because hee
hath so freely loved mee
when I was wholly turned a-
way from him, and was his
emie; as in desire to save
me to give himselfe for me,
I resolve to yeeld up my
selfe to him, *Cant.* 7, 10.
This is the pleasure of Christ
and his Church, that their
bed is greene, *Cant.* 1, 16.
that there is still an increase
of faithfull ones. And this
faith by which wee looke up
to

to Christ for salvation, is the eye which so much doth affect him, as hee is no more his owne but theirs that so beleeeve in him, *Cant. 4. 9.* If we could weigh this well that Christ is so delighted with our faith, by which as by our eye wee behold him as sent of God to save us, how should it make us to burne in desire to have this faith more and more, which is but one though it have diverse degrees? Our faith in him is the end of the Gospel, as the end of his passion, and the end of it the salvation of our soules, *1 Peter, 1, 9.*

Let this love of his, whereby hee willingly met his death for our salvation, move us to labour to know this

2 Vſo.

this love which passeth knowledge, *Ephes.* 3. 19. which as his banner is lifted up to gather his to him, allured by his love, *Cant.* 2. 4. and admiring it, to bee moved to burne in our love to him, as the Church is said to be sicke of love, & the coales thereof to be coales of fire which hath a most vehement flame, *Cant.* 8. 6. So possessed of the love of Christ that wee bee wholly to him, *2. Cor.* 5, 14.

And so know this love not onely as our motive to love him, but our patterne to love such as hee commends to our love : so is his commandement that wee love one another as he hath loved us, *Iohn* 13: His love to us is as his fathers to him,
purely

purely gracious, as his father received not of him, but gave to him, so hee received not first of us to love us for our love, but when there was nothing to incline him towards us to bee considered in us, he loved us & gave us even himselfe. Thus let our love bee to others, not first because wee receive of them, but freely of goodnes put into us by the Spirit of Christ, inclined to procure their good.

Let it direct our obedience unto God, unto Christ, that it be of a ready minde, though in difficult things, and such as our nature rightly would decline, yet denying our selves, we submit to him that is the Lord of our life and death, as he submitted

3. Vse.

ted to his Father. As *Peter* stretching forth his hands to bee bound and led to death by others, in respect of his naturall will, is said to bee led whither hee would not, *Iohn 21. 18*, yet of obedience and feare of God, choos^{ing} death for the safetie of Christs cause, to glorifie God by his confession of the truth: thus is the obedience more glorious, being performed by grace against reluctation of nature: Yet where there is reluctation of corrupt nature, the excellency of obedience is lesse, though grace get the victory; for to the performance of the Law it is required that a man shall not lust, have no motion bee it never so small contrary to Gods Law. The
per-

Caut.

perfection of that which is good, is when there is not so much as concupiscence of sinne in a man: if there bee never so little a motion stepping aside from the love of God, and from his obedience in love, it is evidently a breach of the Law; our Saviour had no manner of corruption in him to wrestle or strive against the will of God.

And passed through Iericho, behold there was a man, &c.

Iericho was singularly subjected to the malediction of God, so as whosoever should rebuild it (God having destroyed it) should be judged with the death of his eldest sonne in laying the founda-

*Iosh. 6.
26.*

I King.
16.34.

foundation, and of his youngest in his hanging up the gates of it; which curse tooke hold of one *Hiel a Bethelite* in the dayes of *Achab*, who presuming to build it againe, was condemned of madnesse in provoking God, by the death of his progenie, his eldest sonne *Abiram* at his laying the foundation of it: and his youngest sonne *Segub* in his hanging up of the gates of it.

It was the first Citty that the *Israelites* tooke after their passage ouer *Iorden*, and that by speciall miracle, in the falling downe of the walles by the blast of *Ramshornes*, and dejection of the hearts of the inhabitants: therefore as a first fruits
with

with the whole spoyle of it, was cōsecrated to the Lord. Secondly, and the severitie used against it, might strike a terror into other Citties that would not yeeld themselves. Thirdly, to bee a memoriall of Gods power in making such a Citty for walls so defenced, by an easie and unlikelie way to bee a ruinous heape; with encouragement to his people to undertake hard things at his appointment, and to excite their thankfulnessse for victory and possession of all which they obtained.

That this cursed Cittie yeelds some to bee heires of blessing, wee may gather, that place is no let to Gods calling, his election shall be executed in due time wher-

Obf. 2.

C

foever

soever his people bee, they
bee neither all in one peo-
ple, *Revel.* 7, 9. nor in one
place, but dispersed and scat-
tered abroad, *Iohn* 11, 52.
but they are Gods Children
by predestination to the ad-
option in Christ, and the
Lord that knowes who bee
his will weale them out by
his calling & select them out
of the world, how vile soever
the place of their aboade
be. *Bethsaida* was a wick-
ed place and for impeniten-
cie and rebellion worse than
Tyrus and *Sidon* which were
infamous for impiety, pride,
luxurie and other vices,
Mat. 11, 21. Yet yeelded
thre to Christs kingdome,
and they also Apostles.
Phillip whom Christ going
forth into *Galilee* called im-
mediatly

mediatly to follow him, is
said of bee at *Bethsaida*, the
Cittie of *Andrew* and *Peter*,
Iohn 1, 43, 44.

Iohn 12.
21

Samaria was justly hate-
full to the Iewes, not as Gen-
tiles and the dregges of di-
verse nations, a mungrill
people onely, but for cor-
ruption of religion & impi-
ous confusion: the Children
of the Captivitie having li-
bertie to build the house of
God, would not admit them
to build with them when
they offered it, because
they counted them Gentiles
and some Apostaticall cor-
rupters of the true religi-
on, that had nothing to doe
in the worke; and they de-
clared themselves after to
bee enemies hindering the
worke all they could. The

Ezra 4.
2, 3, 4, 5.

Iohn 4.
2.

woman whom Christ converted at the Well, said, not without some insulting and contempt, The Iewes have no dealing with the *Samaritans*: and some malicious Iewes when they would have spit fire in the face of Christ, and knew not what to say bad inough, call him in reproach as a detestable man *Samaritan*, *Iohn* 8, 48.

Iohn 4.
40, 41.

Yet the Citty *Sychar* in that Country yeelded many beleevers to Christ, who shewed their love to him, intreating him to tarry with them, to whom hee condescended for two dayes. And that one who of ten Lepers that were healed, alone returned to give thanks, was a *Samaritan*, *Luke* 17, 16.

Gal. 1.
17.

Paul upon his calling to
Christia-

Christianity and Apostleship, began his worke in *Arabia*, among a savage and wilde people, living by robbing of passengers, of whom in common reason there was little hope, *Ier.* 3, 2.

First, Gods counsell that hee hath taken of them cannot bee disappointed, his decrees will bring forth; Christ will bring his, and they shall heare his voyce *Iohn*, 10, 16. he must reigne in the midst of his enemies, and takes away the malediction for sinne to make men that beleeve in him Children of blessing.

Reason 1.

It is to the glory, both of the power of God in pulling them (as it were) out of hell; and his goodnesse in

2.

C₃

such

such an excellent and memorable benefit, to exalt them to such dignitie from such depth of dishonour.

I. Vſe.

Act. 18.
10.

It may encourage the ſervants of God to be doing his workes in any place where hee ſends them, though he doe not tell them as he did *Paul*, what a multitude hee hath of his people (concerning election) that hee will have called by their labours there. Yet the offer of peace will finde out the ſonnes of peace in what houſe ſo ever they bee, and the doctrine of peace ſhall bee effectually in them by his bleſſing that ſends them; and where it is not received yet their peace ſhall returne to them, the peace of a good conſcience in the faithfull per-

performance of their dutie
Luke, 10, 5, 6.

2.
It may stay prejudice,
whereby men forestal them-
selves against the report of
good persons, and stick to
acknowledge the truth by
hard conceit of the place.
This prejudice of the vile-
nesse and ignoblenesse of
place hindred the credit of
Philips report of Christ in
the heart of *Nathaniel*, in
that hee said hee was of *Na-
zareth*, whence was that
voice of doubt and diffi-
dence, Can there any good
thing come out of *Naza-
reth*? *Nichodemus* alledg-
ing the Law in Christs de-
fence as requiring an order-
ly proceeding, is flouted
with *Galilee* in contempt of
the place, it was not known

that ever *Galilee* a Prophet, and can it yeeld the Messiah? Its poore reasoning for such learned men, It is not knowne to have sent forth a Prophet, therefore it cannot for ever; thus hurtfull is prejudice of place.

It may bee most effectuall consolation to such as God hath called in such places, that neither the sinnes of the place where they lived, nor their owne sinnes in which they lived, could hinder the love of God to shew them mercie in calling them: if God so loved them being enemies, what shall separate them from his love beeing reconciled? *Rom. 5, 10. & 8. 39.* They may bee assured that place shall not hinder their accep-

acceptance in their fearing
God and working righte-
ousnesse, *Act. 10, 35*. Yea it
addes some thing to the
honour of religiousnesse,
that is maintained in most
wicked places where Gods
providence assignes to men
their habitations: *Revel. 2,*
13. I know where thou
dwellest, even where Satan
hath his throne; where the
gouvernement was for the
Devill, the governors caried
by his impulsion to idolatrie
and all evill, there to keepe
faith and good Conscience
is praise, the goodnesse am-
plified by the infamy of the
place. As on the contrary it
aggravates wickednesse that
it is done in a land of up-
rightnesse, *Esay 26, 10*. In
every place and in all things,

all men should doe rightly ;
but among the Saints, and
in a holy place where the
Lords presence, majestie and
high hand is manifested in a
speciall sort, to doe wicked-
ly adds much to the sinfull-
nesse.

Verse 2.

And behold, &c. This
Particle of demonstrating
usually implies two things,
1. The certaintie of the
matter as if our eyes saw it.
2. and worthy our attenti-
on: referred to the storie, it
leads us to this observation,
that the worke of God in the
conversion of such a sinner
is to be observed. Verily all
the workes of the Lord
are great, & are to be sought
out of all that have pleasure
therein, are knowne of them
which are delighted in the
con-

obser. 1.

Psal. I I I
2.

consideration of them. Every thing that hee hath done is beautifull and glorious, in all his workes there shineth forth a marveilous brightnesse, compelling the minds of men that doe behold them to give him glory and honour, that gracious and mercifull Lord hath appointed for us a solemne memory of his benefits. They array him with beautie and glory, they decke him with excellencie and sublimitie *Iob. 40, 5.* In creation hee is wonderfull unto astonishment, *Psal. 8, 1. Psal. 139. 14.* In providence past our finding out, yet every thing beautifull in his time: but when wee doe looke upon his worke, we do behold it only as it were a farre off,
as

as distance diminisheth the appearance of things, because our eyesight reacheth not so farre; which wee have experience of in the Sunne, which to us seemes as if it were not about two foote broad, yet they which are acquainted with secrets of nature, shew that it is much greater thā the whole earth. But wee should intend our ability to looke so farre into them as to magnifie them, and wee are called upon to remember this, *Iob*, 36, 24 25. In the worke of God bestowed upon sinners we are to magnifie the exceeding greatnesse of Gods power; as in raising the dead, *Ephe.* 1, 19: his abundant grace and love; as the Churches glorified God for *Paul* that preached

preached the faith which he had destroyed.

It may be a helpe to faith, a cure of diffidence, armour against temptatiō, to behold and wisely to consider Gods great love and mercie in receiving great sinners, causing them to come to him: there may bee seene that which was impossible with men to. Bee possible with God, and conceive hope we must by such patternes of Gods long suffering, 1 *Tim.* 1. 16. In such great Cures God; doth like Physicians, who to invite the diseased to come to them with hope, shew some example of their art and skill in the perfect curation of some desperately weake and sicke. So God setteth such sinners in heale-

ing of them and saving them before others to the end of the world, that beholding the rich grace and abounding mercie bestowed upon them, they may not despaire but hope to finde like mercie, seeing possibilitie of Cure, notwithstanding the greatnesse and number of their sinnes with the greatest strength of corruption. *David* healed saith it shall embolden others to come unto God for safetie, taking the opportunity of time when he may be found *Psal. 32. 6.*

Vse.

Which may serve to correct our dullnesse and negligence in beholding the workes of God, and stirres us up to give our selves to observe the vertues of God in

in them, as his wisedome, power, goodnesse, mercie &c. *Psal.* 107, 42. Let them that are of upright judgment behold and marke the testimonies of Gods providence, and take great pleasure thereof: but contrariwise, let all the wicked being convicted stoppe their mouth, *verse*, 43. Who is wise according to God, that hee may with understanding observe both diligently and deeply these great and excellent matters which the Lord worketh? It is a complaint of the smallnesse of the number of wise men, that with earnest consideration behold Gods workes, and sheweth withall that by reason of the excellencie of them a man had neede to
employ

employ all the power of his body and mind to the comprehension thereof.

A man may in the converted from great sinnes, see such expressions of love and thankfullnesse, such rare humilitie, such labours of Christ, that may humble him, and shame him, to see how hee is cast behinde. Seest thou this woman? *Luke, 7. 44.*

There was a man named Zachæus. This makes for the certaintie of the story that the name of the person is set downe; it may bee also for honour, as Christ is said to call him by his name, *Zachæus* come downe, for to day I must abide at thine house, hee speakes to him as familiarly knowne. It is said of Christ

Christ the good shepheard, that hee calls his owne sheepe by name *Iohn*, 10. 3. which declares his particular care of them. Some hee mentions by name long before they be, that it may be knowne hee is the Lord; as hee saith to *Cyrus*, *Esay* 45, 3. So hee declared his divinity in naming *Iosiah* long before hee was in being, to reforme religion, 1 *Kings* 13, 2. and to execute his judgment upon idolaters, promising and threatening what pleaseth him, and in his owne time performing it: he calls some by name as choosing out of the number of other men, and making them eximious of his meere grace, as hee saith to *Moses*, *Exod.* 33, 12, 17. It
pleaseth

pleaseth him to honour
 some by leaving upon re-
 cord their grace and the
 workes of it in diuine storie:
 thus *Heb.* 11, 2. by faith our
 elders obtained a good re-
 port, not onely were they
 approved of God but testi-
 fied of in his word that they
 pleased him, and though
 this honour cannot now bee
 looked for, yet a blessed me-
 moriall is still a reward of a
 fruitefull faith, *Proverbs* 10,
 7. Their remembrance
 shall bee acceptable, ho-
 nourable and everlasting,
Psal. 112, 6. *Esay*, 65, 15.

Obiect.

But *Zacheus* his sinne is
 mentioned in his story and
 so of others, is not the staine
 of that enough to hinder the
 honour of his name?

Sol.

God forgiving their
 sinnes

finnes, takes away their rebuke; their finnes are not mentioned with imputation, their repentance and workes testifying thereof, are so considered with them that they are no more to their discredit in the hearts of good men specially, but their cōscience yeelds them approbation for their repentance and fruites of it, and they are honourable *Esay 43*. And if it were so that all mens deedes should bee knowne to every one in the day of judgement both good and evill, whether the judgement bee vocall or mentall; yet their faith and repentance being knowne with their finnes, would speake for them to the conviction and confusion of unbelievers

beleevers and impenitent sinners.

which was the chiefe among the Publicans. Publicans were such as served the *Romanes*, buying in great, and gathering the Emperours tribute of the *Iewes* subjected to him: they had diverse societies, and diverse Masters over them, it seemes *Zachews* was chiefe of the societie that met at *Iericho*.

It is not mentioned how he came to that greatnesse, but it seemes he was of witty invention to finde out wayes to obtaine his owne ends; wise after the world, and such not straitned in their conscience, may (God permitting) raise themselves to greater dignity and estate

state than plaine and downe
right honest men: As a cage
is full of birds, so are their
houses full of deceit, there-
fore are they become great,
Ier. 5. 27. *Antiochus* a vile
person, when they gave him
not the honour of the king-
dome, obtained it by flatte-
ries and working deceitful-
ly, became strong with a
small people, to doe that
which his Fathers and his
Fathers Fathers had not
done, *Dan. 11, 21, 23, 24.*
Frauds & illarts so succeed
sometimes by the provi-
dence of God, that the god-
ly are astonished, and some
of them solicited to de-
fection, till they go into the
sanctuary of God, and learne
what is the end of such
men that hold fast their
sinne. It

It is certaine that greatnesse and goodnesse are separable, iniquitie may serve a mans turne to lift him up, though it can give no firme and stable setling, *Prou. 12, 3.* A man cannot be stablished by iniquity.

And hee was rich. The mention of his riches in his calling, occasions this note, that riches hinder not from comming to Christ, when God will put forth his power to call men to him: though our Saviour saith that they are hardly saved that are rich, and with men it is impossible, easier for a Camell to goe through the eye of a needle, yet hee saith it is possible with God, conversion is a worke of his omnipotencie, *Ephes.*

1, 19, 20.

1, 19, 20. above all facultie of nature, and having such impediment of corruption and sinne as no power but almightie can remove, to which nothing can bee too hard: he can make a Cammell goe through the eye of a neele, dilating the eye, or attenuating the body of the cammell.

*Disce aut
de vites
non in fa-
cultatibus
crimen
habere,
sed in iis
qui ut
nesciant
faculta-
tibus.
Amb.*

The Apostles negative, not many mighty or noble or wise after this world, admits an affirmative; some such are called, and implyeth that even of the best ranke in the world some should submit them selves to Christ, 1 Cor. 1, 26. David saith, The fat of the earth shall eate and worship, as well as the leane and poore that are ready to dye, whose
life

life was thought past recovery, *Psal.* 22, 29. *James* calls not onely the poore man to rejoyce in God, exalting him by his calling him to high dignity, but the rich man also whose minde the Lord makes low and humble, *Iam.* 2, 9, 10.

Luke 6.
24.

Iam. 5. 1.

Yet its true, that riches are by abuse. through the corruption of man, occasion of damnation to many: The woe of our Saviour to the rich, and the calling of them to weepe and howle for their miseries to come upon them, declare it.

Luke 16.
13. 14.

First, they become hinderers of their answer to God calling them. The doctrine of Christ, that no man could serve God and riches, though hee said not,
no

no man can serve God, and
bee rich, yet they that heard
it and were covetous, deri-
ded, shewing the common
judgement of covetous per-
sons to bee against Christ
therein. Let ministers studie
never so painefully, preach
never so diligently, exhort
never so earnestly, unlesse
God put forth his power,
mens hearts will go after
their covetousnesse, *Ezech.*

32, 33. Some that seeme
halfe willing to accept of
the gracious invitation of
God, and with the rich ru-
ler, would do something to
obtaine eternall life, yet
have their desires to heaven
overruled by the desires of
the world which are strong-
er in them, *Mat. 19, 16, 22.*
Luke, 14, 18. Mat. 22, 5.

D

Indeede

Indeed making light of the divine calling in respect of the things present: and some having in some sort submitted themselves to the Gospell unto a kind of disposition towards grace, a beginning of the worke of the word in them towards conversion, by deceitfullnesse of riches choke all, and it never comes to any ripenesse, *Math. 13, 22.*

Secondly, some in getting them seeke death, *Prov. 21, 6.* Treasures gathered by a deceitfull tongue, are vanitie tossed too and fro, of those that seeke death. Though death bee not the intent of the agent, it is the end of the action. When men will bee rich they make haste to it, and cannot bee innocent,

Prov.

Prov. 28, 20. They fall into temptation, are overcome of it, and into a snare wherein the Divell holds them fast, that no inferior power but the power of Almighty God can get them out. And into many not onely foolish but pernicious lusts, not onely keeping no measure in desire nor respect of their person, state and dignitie; but so mad and furious is the lust, that they runne themselves both into temporall and eternall dangers, drowned in destruction and perdition 1 *Tim.* 6, 9. it is a mother sin, the root of all evil: they have swarmes of sins in them, as idolatry *Eph.* 5, 5. making sufficiency of things his trust, & his joy, as the rich man that called his

Luke 12.
19.

soule to ease and pleasures because hee had enough for many yeares. *Iob* standing upon his integritie by the grace of God, protests against confidence in the wedge of gold, and rejoycing in the greatnesse of his substance, *Iob* 31. 24, 25. and in serving riches as his Lord, so as ~~God~~ hath no service of him: his utmost scope is riches, so it is the God he serves. *James* calls them adulterers, and adulteresses *Iam.* 4, 4. setting their love upon this world they breake covenant of wedlocke with God, and set up another in their hearts so as they have not the love of God in them *1 Iohn*, 2, 21. As a wife that doth her husband some service outwardly, but her heart

heart is after other lovers,
 so is their service to God
 without heart, which is
 exercised with covetous
 practises, *2 Pet.* 2, 14. even
 Sabbath day and all, *Amos*
 8, 5. even in Sermon times
Ezech. 33, 33. they sticke
 not at fraud, and overreach-
 ing, nor oppression, *Iam.* 5.
 4. *Hab.* 2, 12: To increafe
 that which is not theirs, and
 to lade themselves with
 thicke clay, so greedy that
 for a small gaine they will
 transgresse, *Prou.* 28, 21.
 And hire out their tongues
 for vile uses, even to slay
 soules that should not dye,
 and give life to soules that
 should not live, *Ezech.* 13,
 19. making merchandise
 of the soules of men through
 covetousnesse, *2, Pet.* 2. 3.

Revel.
 18. 13.

1 Tim.
6.10.

2. Pet. 2.
15.

some erre from the faith, leave the right which they have seene, to goe astray, and pearce themselves through with many sorowes, which rise from diffidence and distrustfull thoughts of God, conscience of sinnes, a most unwelcome and unfavourie foretast of their punishments in hell, into which they doe plunge themselves by deceit of wages, *Iude verse. 11.* thus men seeke death in getting them.

Thirdly, there is hurt to the possessors of riches in an unlawfull and sordid keeping of them, *Eccles. 5, 13.* The curse of sparing more than is meete, that is, when they spare that which they should give, either to the poore

poore for refreshing of
their bowels, or to the preachers of the Gospell, to be
helpers to the truth; or to
the magistrates in recompence of their ministring
under God for their wealth
&c. is not onely poverty
but that with imputation of
the sinne, so as they shall
have judgement mercilesse
Iam. 2, because they shewed
no mercie. The Law
stands in force against unjust
persons. It is reckoned among
the sinnes that made
the house of *Jacob* to fall,
their Land was full of silver
and gold, and there was no
end of their treasures, *Esay*,
2, 7. Both because they
like the heathen had a damnable
confidence in their
abundance, and such wicked

covetousnesse, as their hearts were so set upon their riches that they had no care of the poore or other good workes whereunto they should have beene applied. *James* holds rich men in a terrible expectation of vengeance for the hording up of their riches so as they corrupt, their garments are moth-eaten, their silver and gold is cankered, the rust of them shall bee a witnesse against them and eate their flesh as it were fire: their consciences shall torment them with the memorie of their inhumanity, in keepeing by them unprofitable the creatures appointed by God unto mans use; and so they have heaped treasure for the last day

day, provided unto the last day of their life how long soever, neither sensible of Gods providence nor of the uncertaintie of their life, they heape up wrath against the day of wrath, *James, 5, 3.*

Fourthly, riches also further the damnation of some in spending upon inordinate lusts; some in a carnall zeale spend much upon false worship and false worshippers, *Ezech. 16, 17. Hos. 10, 1.*

Some on fleshly lust, and lifes pride, which is not onely damnable but damning, when men make it the scope, and utmost end of their life.

2 Peter, 2, 13. They shall receive the reward of unrighteousnesse, as they that count it pleasure to riot in

the day time, *Sporting themselves with their owne deceivings*: Counting their felicitie to bee in pleasures of the senses, they regard not the time and judgment after this life. As it is said of the rich man, who being dead was in hell torments, that hee in his life time had his good things, purple and fine linnen, and sumptuous fare every day. *Luke, 16, 25.* Son, remember that thou in thy life time receivdest thy good things. The cause of his torment was not that he received good things in his life time, for so *Abraham* that is brought in speaking to him, had done; but the force lyeth in the pronoun *thy*. Things with him the onely good, such as hee made

made his full receit and whole porcion, though hee were a *Jew* the sonne of *Abraham*, had *Moses* and the Prophets inviting him to the studie of eternall life, he regarded it not, this condemnes him. The Apostle joynes these two together, whose end is damnation, whose God is their belly, who mind earthly things. As our Saviour concludes from the disposition and end of that rich man who put his happinesse in his abundance, *Luke*, 12, 21. So is hee that layeth up treasure for himselfe, and is not rich towards God. He treasureth for himselfe who without any respect to God gets riches, as hee that said to his soule, Thou hast enough

Phil. 3.
19.

enough layed up for many
yeares, respecting himselfe
onely and staying upon his
sufficiency in himselfe with-
out God: hee is rich in God,
who depending on the pro-
vidence of God is given to
such good workes as God
prescribes, laying up a good
foundation for time to
come that hee may obtaine
eternall life.

Some abuse their wealth
to pride and rebellion a-
gainst God. *Ier. 2, 31.* Wee
are Lords, wee will come
no more unto thee: And to
try their strength in doing
hurt to men, the more in
pursue the greater in tryāie,
boasting themselves that
they can doe mischief, tru-
sting in the multitude of
their riches, *Psal. 52, 1, 7.*
hyring

hyring men with feilds and vineyards to ungodly practises, or hindering them from godly courses, and so draw to the earth such as seemed starrs in heaven, and many to winne the world loose their soules, so as there can be no redemption for them. Thus may they be called thornes because men are so hamperd in them that they cannot bee gotten out, and wicked riches are occasiō of much wickednesse; they that have them speake roughly, and are wise in their owne eyes, conceited of their owne courses too highly, but their woe is, they have received their consolation. But riches of themselves, of their nature damne not; as povertie of it selfe saves not.

1 Sam.
22.7.

not. First, for they are the Lords, 1 *Chron.* 29, 11. All in the Heavens and in the earth is his, hee hath right unto and right in them, both property and possession is his. These are many times severed in men; some have right to a thing, but not possession and power over it, because kept out by a strong hand of such as covet fields and take them by violence, who get power over, and possession of that which they have no right to. But in God both right, title, and just possession meet, and extend unto all things because hee made all, *Psal.* 24, 1, 2. And it appeares when men are so gracelesse as to deriue his title to others, bee they Idols or men, hee often

often strips them of them, *Ezech. 16, 17 &c. Hos. 2, 8, 9.* And when men unjustly either by fraud or force take them from such as have them of him, he will pursue his right against the wrong doer, & take vengeance upon the unjust person who hath wronged not onely man but God. *Prov.*

Secondly, It is Gods blessing that makes rich, and he addes no sorrow with it, *Prov. 10, 22.* So farre as hee gives it, it is as if it were powred upon them while they sleepe, while they with rest of soule commit themselves to him. He giveth power to gather riches, *Deut. 8.*

Psal. 127.
2.

Hee orders and disposeth of the travell of the sinner, who

Ecclef. 2.
26.

who gathereth and heapeth up to give to them that are good before God, *Iob* 27, 17. *Prou.* 28, 8.

Thirdly, God hath given grace and riches, riches as reward of the use of grace to his glory. Godlynesse hath the promise of this present life. *Abraham* very rich by Gods blessing, in flockes, and herds, and silver, and gold &c. *Gen.* 24, 35, is also the Father of the faithfull; they that dyed in faith are said to bee carried into his bosome, and to sit at table with him in the kingdome of heaven, *Mat.* 8, 11. *Iob* matchlesse for wealth and greatnesse in all the East, and for pietie in all the earth in his time, *Iob* 1, 3, 8. *David* after Gods owne heart

heart, and full of riches at his death, 1 *Chro.* 29. 28.

Solomon a penman of the holy Ghost, therefore a holy man of God, 2 *Peter* 1, 21.

a Prophet, therefore to be seene in the Kingdome of

Luke 13.
28.

God with all the Prophets, excelled all the Kings of the earth as in wisdom so in riches, 2 *Chro.* 9, 22. *Iehosaphat* had riches in aboun-

dance, his heart also was lift

2 *Chro.*
17.5.

up in the wayes of the Lord to do more boldly for the puritie of Gods worship than *Ash* his father, though a man of a perfect heart had done before him; so a man excellently rich may also be excellently good.

Fourthly, riches (though they be no causes of heaven, it is neither the lawfull use

Heb. 5.
10.

use of them, nor the end propounded to them yet) by a gracious use of them may further a mans account in good fruits and labours of love, which God will not forget being done in his name, *Philip. 4, 17.* Therefore is our Saviours exhortation, that with the riches of unrighteousnesse (so called because they passe easily from the right owners to unjust possessors, as from the Maister to the Steward, and after to the Maisters debtors, both which were usurpers) wee make our selves friends for the heavenly life when this failes. We neede onely the friendship of God in Christ; but the good workes done in God, will give friendly
Testimony

Testimony to our consciences that wee have not beleeved in vaine, our faith working by love : and shall of the free grace of God (whose gift eternall life is by Iesus Christ) bee reckoned unto our reward, as done to himselfe, especially when wee preferre the household of faith, and deale ~~more~~ plentifully with them as belonging to Christ. So the rich in this world, rich in good workes, gladly distributing doe lay up a good foundation against the time to come; no cause of eternall life to them, which in opposition to uncertaine riches is called a good foundation, but a helpe to their assurance, and some proppe to their hope
of

of life, as an evidence of a true faith in Christ Iesus, the end of which is salvation.

*Diris
ut impe-
dimenta
in probis
ita bonis
sunt ad-
iumenta
virtutis.
Amb.*

Riches in a good man further the exercise and manifestation of grace: The crowne of the wise is their riches, they prove an ornament to the right users, get them honour in their wise disposing of them, doing many good workes by the meanes of them. *Abrahams* and *Lots* hospitalitie had not beene so famous, nor *Dauids* and his Princes offering to the building of the Temple so liberally, *1 Cron.* 29, 4, 7, 8. It may be many other could say with *David*, I have set my affection to the house of my God; but could not by such gifts

gifts expresse their affection, as hee did, both in that which hee dedicated of the spoyle of the nations which hee subdued, and of his owne proper goods over & above, 1 *Chron.* 29, 3. The Centurions, one in building a Synagogue, th'other in giving much almes, declared their pietie and Charitie: and others that have their praise in the Scriptures for feeding persecuted Prophets, as *Obadiash*; for ministring to the maintenance of Preachers that otherwise preached freely to the gentiles, and refreshed the Saints bowells, as *Gaius*: this others could not shew forth so, not having such wealth, though the habituall grace bee in their hearts, as the

2 Sam.
7.11.

3 Iohn
6, 7.

the grace of magnificence and magnanimitie, yet the want of abilitie unto their acts hinders the exercise of the habite till God give it, and then they doe great workes. *Abrahams* meeke and gentle mind had not appeared so much in giving *Lot* his choise to goe to which hand ~~hee~~ would for peace sake, if he had not beene so rich; neither had *Iobs* patience in great losses beene so exemplary if hee had not had great substance.

Wisedome is good with an inheritance, Eccles. 7. 11. It is more to have riches with grace, than to have it with poverty: for though respect of persons is a sinne, and to esteeme men after the flesh, yet among men, the wise-
dome

dome of a poore man is despised, and his words are not heard, *Eccles. 9. 16.* Wisedome indeed makes a mans face to shine, but poverty as a cloud comming betweene, obscures and darkens it.

When a rich man speakes gracious words, which hee may more ~~freely~~ speake as he thinkes, he is more easily beleaved, and the things hee commands, are sooner put in execution; which appeares in *Iobs* double condition. When his glory was fresh in him, the care that heard him blessed him, and after his words men spake not againe; they that heard were as it were altered at his words, and hung upon his talke as upon an irrevocable

*Iob 29.
11:22.*

cable judgement : but being once dejected, hee was despised; and when God let loose his cord, base persons let loose the bridle before him, *Iob 30.1.11.*

Vlc.

Which may bee to stay rash censure of rich men, even because of their riches. *Eccles. 10.20. Curse not the rich in thy bedchamber:* If he bee wicked, yet God may suddenly change him, and then his riches are an honour to him, and hee an ornament to them; as *Ioseph* of *Arimathea* who was an honourable counsellor, and rich, and a Disciple of Christ, *Math. 27, 57.* It is said of *Tyrus* that her riches should bee; First, holinesse to the Lord; Secondly, for such as dwell before the

Marke
15.43.

Lord

Lord, resting upon him with sincere confidence, and serving him with pure conscience; Thirdly, for food to eat sufficiently and for durable clothing, *Esay* 23. 18.

It is indeed a greivous sinne dishonoring the most glorious Christian faith, to preferre wealth so as to set up profane men for it, & to despise & ignominiously to use poore men for their poverty though rich in faith. Yet when a private rich man and a poore bee both godly, the rich may bee honoured above the poore without any injury, and ought to be; and the poore is to give place to the rich as being able by Gods providence to doe some good both to him

E

and

and to many, as some image of God in his sufficiencie and liberalitie, who is set before us in the Parable of a rich man *Luke, 16, 1.*

Verse 3. And hee sought to see Iesus who hee was. This is the occasion of *Zachews* his conversion, his earnest and unconquerable desire of seeing Iesus: it is questioned whence his desire was, whether of himselfe or of the holy Ghost; of vanitie to satisfie curiositie, or serious with respect to Christ both as a great Prophet and the Saviour of the world? which may bee answered thus.

First, as there may bee like words and deedes that proceed not from one and the same principle, so may there bee like desires.

Maries

Maries words and *Zacharies* differed not much: How shall this bee (saith she) seeing I know not a man, Whereby shall I know this? saith he, for I am an old man, and my wife well stricken in yeares: her inquiry was out of admiration, to learne, his out of unbelcefe looking to nature. hee measured the promise by common course.

Abraham laught at such a promise, *Sara* laught also; hee out of the joy of his faith, *Iohn* 8, 56. She of unbelcefe, which yet shee overcame, *Heb.* 11, 11. *David* did that which was right in the sight of the Lord, *Amaziah* did so likewise, yet not with like heart, *2 Chron.* 25. 2. So for desires, *Paul* desires Salvation,

Balaam desires Salvation :
Balaam of a pang of de-
 spaire, *Paul* of love to bee
 with the Lord. A scorner
 seekes wisdom, *Prou. 14,*
6. a godly man seekes wise-
 dome : Hee of perverse af-
 fection, this of sincere inten-
 tion to understand his owne
 way, *Versè 8.* That hee may
 possesse his owne heart,
 holding it firmly in the
 truth.

Luke 3.
 8, 2, 11.

Herod desires to see
 Christ, but of curiositie of
 hearing and seeing some-
 thing strange, to please a
 corrupt mind : but hee was
 not vouchsafed either do-
 ctrine or miracle, not to see
 a sparke of his heavenly glo-
 ry; and the flesh of his mind
 declared it selfe in his send-
 ing him to *Pilate* mocked
 and

and despised. So certaine
Greeks desired to see Iesus,
and sought to *Phillip* that he
would helpe them; hee ta-
king *Andrew* with him told
Iesus. But there is no men-
tion of the Greekes made
by him in his answer, but
he applied himselfe to cal off
his Disciples from vaine ex-
pectation of earthly glory,
discourſing of his death and
the fruite of it, of hating our
lives in the case of confessi-
on, *Iohn* 12, 21 &c.

Secondly, now the desire
of *Zachary* was greatly re-
spected and succeeded unto
his Salvation: though nature
may incline men to novel-
ties, and to desire the sight
of such of whose excellent
fame wee have heard, yet
the end of his desire shewes

that it was of spirituall beginning, being blessed with such a change of the whole man, there began to bud some seede of Salvation in him, hee was caried with a singular affection to Christ, which was by some impulsion of the holy Ghost more than common as the issue declares, the Spirit of the Father drawing him to the Sonne.

I. Ob.

And wee may observe in it, that God begins his good worke in small things sometimes; hee begun the second Temple so as they that had seene the former despised it as nothing in their eyes, altogether unlikely to come to any glorious accomplishment: yet of these contēptible beginings he brought it forth

to

to such glory as with joyfull
shour they declared their
gladnesse, and with heartie
wellwishings desired that
as his grace not mans
strength had finished it, so
his favour would maintaine
and defend it, *Zach. 4, 6.*
7, 10. The prophesie, *Esay*
42, 3, applied to Christ,
sheweth how with wonder-
full meeknesse and tender-
nesse hee should bring for-
ward his kingdome out of
small beginnings; notwith-
standing the hostile opposi-
tion of Satan and all his
wicked instruments. *Math.*
12, 20. A bruised reede shall
he not quench, till he send
forth judgement unto victo-
rie. A bruised reede, what
more fraile? smoking flaxe,
what more easily extin-
guished

guished, *Esa* 43, 17. They are quenched as towes (saith the Prophet) speaking of the hoast of the enemies of God; he will as easily extinguish them for ever as wee quench a little tow: yet if men be not wicked, but have some beginnings of pietie in them how weake soever, he will not despise them; ~~but~~ cherish strengthen, and increase them with marveilous indulgence and mercie: though like a reede halfe broken, and smoking weeke almost gone out for want of oyle, yet will hee attemperate himselfe to their infirmitie, till hee kindle in them light more full, and supplie them with solide strength. This appeares in *Zacheus*,
and

and in many, the little sparkles of faith and hope in whom hee excites of his immeasurable goodnesse.

Certaine workings there bee in the hearts of men that are of the efficacy of the Spirit, yet not well knowne to them to bee so. The Apostle speaking of the Spirits helpe in our infirmities when wee know not what to pray as wee ought, faith, that hee himselve maketh intercession for us with groanings which cannot bee uttered; not onely for that they are for a thing unutterable as heavenly glory, or that they cannot bee sufficiently spoken according to their proceeding from the holy Ghost, but because breaking into them by the

Rom. 8.
26.27.

Spirits impulsion, they farre passe the capacity of our witts, and wee scarce discern what our owne hearts meane, our affections being much oppressed with darknesse: they bee certaine inarticulate groanes and breathings, which the searcher of the hearts knowes with approbation to be the inspirations of his owne Spirit, disburdening us into Gods lappe or bosome.

Mary the sister of *Lazarus*, annointing Iesus his feete with precious ointment, is defended by him against the murmour and censure of *Judas* at the wast, as hee called it, that she had kept it against the day of his burying. It was not lost but kept, she did that now
which

which she could not doe at his buriall, God so governing her mind that at this time shee should poure it upon the Lord to signifie his death and buriall to bee at hand, & so was it done for funerall service: it is not like that she had any further intent than to shew her love in the honouring of Christ, and to refresh his spirits by the sweete favour of the oyntment, as it is said oyntment and perfume reioyce the heart, *Prov. 27, 9.* but the Spirit of God impelling her heart, burning in love to Christ with desire to doe thus, foresaw further, and directed the fact to this end which Christ speakes of. So are men moved by the holy Ghost to something with

Mat. 21.

with further scope than they presently understand. The Disciples of Christ, much people that were come to the feast, and children, were caried to receive Christ comming to *Ierusalem* with the joyfull shout of a King, unwonred acclamations, and honour given him, in spreading their garments in the way: By some others cutting downe branches from the trees and strewing them in the way, ascribing to him kingdome & power of saving, *Hosanna* to the Son of *David*. First, pray to him for salvation, *Hosanna* in the highest, in part out of the words of the *Psalme* 118, 25. Save now. Secondly, blesse him, Blessed be the King that cometh

eth in the name of the Lord.

Thirdly, and his kingdome,
Blessed be the kingdome of
our father *David*, that com-
meth in the name of the
Lord; with this gratulatory
addition, Peace in heaven,
and glory in the highest
places. It angered the Phari-
ses to heare it, they disdain-
ed that hee should receive
Testimonie of Children,
willed him to rebuke his
Disciples; hee defends both,
the Children from *Psal. 8,*
2. Out of the mouthes of
babes and sucklings hast
thou perfected praise: & the
Disciples with necessitie of
their duty, which if they
failed in, the stones would
immediately cry out, *Luke*
19, 36, 40. All this by se-
cret instinct, they were ex-
cited

cited by internall efficacie of the Spirit, but the meaning of this was unknowne to the Disciples themselves till Iesus wis glorified, *Iohn* 1.2, 16. yet in due time the fruit appeared. Thus God brings on his worke.

I. Vse.

To observe secret motions unto good, though you perceive not where they shall end, yet attend Gods worke: out of small beginnings great workes are brought forth by him who passeth on and goeth by us when wee cannot finde him out, *Iob* 9, 11. When one that was before carelesse of Christ, heares such a description of him in which is set forth his excellencie, so as he is convinced they are the only holy happy people
that

that are joyned to him, that their earnest love to him is not without just cause, & so begin to inquire how hee may meete with him, where hee may seeke him; let him not despise it, let him thinke with himselfe, is not God come to mee with offer of himselfe? This light and motion seemes more than naturall; it is a good steppe towards good when men begin to inquire after the Lord Iesus, are desirous to know him, and how to have their desire satisfied, *Cant.* 5, 9, & 6, 1. Desire implyeth some measure of knowledge of the worth of that which is desired, *Iohn* 4, 10. and love of it so knowne: where more love is there is more desire, which in a fort makes

makes the desiring apt and ready to the receiving of the desired, as it is (at least probably) said, That they in whom love is more full to God, shall see him more perfectly, and so bee more blessed for the faculty of seeing God; not agreeing to the created understanding according to the nature of it as it is now, but by the light of glorie, the more it partakes of that light the more perfectly it seeth God; and the more love a man hath, the more hee participates of that light, because there is more desire which shall bee satisfied. Love declared by obedience, hath promise of further revelation of Christ, and Communion with God, *Iohn 14, 21, 23.*

Zacheus

Zachæus of some love to Christ, as the sequele declares, desiring to see him, & comming downe at his bidding to receive him to his house, enjoyed him in an excellent measure of his grace

Faith not being yet framed in him, as it may seeme, how could there bee love in his heart to Christ, and thence desire unto him? did hee looke for more in Iesus than the outward sight of his person?

Quest.

Sure he looked for more, for it is not likely that hee would with neglect of his reputation (being a principall man for state and priority in his calling) and in the sight of a great multitude, climbe up like a boy into

Ans.

into a tree without regard of the scornes of men, onely to see any Prince in the world. 2. Did Christ fore-gard any that came meerely to see him? 3. Would hee with such speed and joy come downe and receive him to his house, and so professe workes testifying repentance to Christ, if there had not bene more than a desire of an outward sight of him?

His affection to Christ in such fervencie may bee ascribed to the knowledge that hee had gotten of Christ and himselfe: of himselfe to bee a great sinner, whose sinnes God would not suffer alwayes to goe unpunished; of Christ, that he was not one-

ly

ly a great Prophet, but the Saviour that should come into the world, the Sonne of *David*, exercising mercie not onely in miraculous cures of the body, but in forgiving men (that had faith in him) their finnes: with desire of remission of his owne finnes hee sought to see him of whom hee had heard such things, not altogether without some sparkles of grace, and seed of pietie.

The Spirit of God works in us so sometimes, that we our selves seeme to bee authors of the fact. Of himselfe it could not bee, seeing it tended unto, and ended in his blessed change from the state of sinne to the state of grace, his passing from

from damnation to salvation; it was some beginning of his rising out of sinne, which argueth the worke of God, in three respects. 1. In taking away the deformity of the soule by the staine of sinne, & restoring the comeliness and beautie of grace. 2. In setting the will ordinarly in subjection to God, restoring the good of nature in beginnings which sinne had corrupted and destroyed, the whole nature remaining inordinate thereby. 3. In taking away the guilt of sinne, whereby man was subject to eternall damnation. All which and every of them is Gods worke, giving into the mind a light of grace, into the will a new quality, whereby it is sweetly

sweetly moved and readily to the obtaining of the eternall good, drawing the will to him : and none but God against whom the offence is committed, can remit the guilt and punishment of sinne. There is great difference betweene the ceasing from the act of some sinne, and rising out of sinne, which is to repaire man unto those things which hee lost by sinning.

Preventing grace is not common to all, but it is proper and peculiar to the elect in whom God workes the will to spirituall and eternall good; it doth not expect mans will, neither doth mans will call to it, but it prevents it by preparing it that it wills good, and helps it

Dicitur enim gratia preveniens, in quantum ipsa voluntatem facit bonam & ideo prevenit, quia non est a libero arbitrio, sed infunditur ab ipso Deo.

it being prepared that it may performe it: it was a will before, but not a good and right will. Not onely the will of man is not sufficient if the grace of God bee wanting; for so it might bee said on th' other side, the grace of God sufficeth not if our will bee not, wee must give the whole to God.

*Magist.
sent. l. 2.
dist. 26.
D.*

Preventing grace is faith with love. The good will of man is prevented with that benefit of grace whereby it is freed from servitude of sinne, and prepared, and that benefit is the faith of Christ: so the will is healed, the Spirit of God being author, and so disposed that it actually wills and indevours what God commands.

Faith

Faith is in him which wil-
leth to beleeve, whose good
will it prevents, not in time,
but in cause and nature.
There is a beginning of
faith, a good thought of be-
leeving which is of God on-
ly, wee being not sufficient
of our selves unto it, 2 *Cor.*
3. 5. Which is not meant
of any thought whatsoever,
but of a thought of belee-
ving or right living which
affects the will. It signifi-
eth not simply to apprehend
something in our mind:
But with deliberate judg-
ment of reason and affection
of the will about the thing
apprehended, as *Philip.* 4. 8.
If there bee any vertue, if
there bee any praise, thinke
on these things.

Our conversion is descri-
bed

bed by our knowledge of God, *Gal.* 4, 9. and first receiving light, *Heb.* 10, 32. But it is such a knowledge of him as hee gives in the face of Iesus Christ, unto some measure of faith, drawing us to him to seeke reconciliation & remission sins, and is an effect of his knowledge of us. As the Apostle adds by way of Correction, or rather are knowen of God: if any man love God the same is knowne of him, as hee saith in another place, received of him, *Rom.* 14, 3. Hee is knowne with approbation, and drawne to God.

I Cor.
8.3.

So it might bee in *Zacheus*, such beginning of faith as is in a good thought, in some knowledge of God in Christ

Christ with some love, and could not for the preasse, because hee was little of stature. Thus it falls out to men of good desires sometime, that their hope is deferred and the satisfying of their desires suspended some way or other. *Martha* and *Mary* desired the healing of their sicke brother, to prevent his death, sent to Iesus about it; hee deferred their desire till he was dead, buried and stunke, that hee might worke a greater miracle in raising him from death to life, for Gods glory and the confirmation of the faith of his Disciples; this may bee one stay, more glory to God, good to men, *Iohn* 11, 4, 15. So was *Iairus* his desire of the healing of

F

his

his daughter, deferred, and
hee dissuaded from trou-
bling Christ any further as
counting it hopelesse, for
now she was dead; onely
Christ excites his hope of
the life of his daughter,
Luke 8, 42, 49, 50. Some-
times men of no ill meaning
do hinder the lawfull and
good desires of other a little
from their present fulfilling,
as the two blind men desi-
ring mercie of Christ to re-
ceive their sight, were re-
buked by the multitude
that went before, because
they should hold their
peace. They that brought
their Children to Christ
with desire of his blessing,
were a little stopped by his
Disciples. Sometimes a
man hath impediments and
lets

Math.
20.30.
31.

Marke
10.31.

lets from himfelfe, as *Zachheus* from his low stature that could not looke over the multitude that were about **Christ**: it may bee his faith is not fuch as God will have it before hee receive what hee defires, if it bee of a good thing to bee done by himfelfe. When hee hath a good will and defire, the flefh hath another will againft it that hee cannot performe his purpofe and defire til he get more ftrength. There is a remainder of Originall finne that fo be-fetts good men that they cannot runne the race of godlyneffe as they defire, till they caft it away that the comfort is moft in this ftrife to doe it, in the willingneffe of the fpirit,

Heb. 12.
1.

hindered by the flesh.
Matthew, 26 Chapter, verse
4. Satan is a great hinderer of good desires, as the Apostle saith in his owne case, in desire to see the *Thessalonians*, from whom he was taken for a short time, in presence not in heart: and indevouring it with great desire. Hee would have come once againe, but Satan hindred it, *1 Thess. 2, 17, 18*. How hee hindered is not expressed, whether by tempests of the aire, or by the tribulation of the persecuting tyrants, or lying in wait for him in the way to kill him, or by sicknesse: but it is cleare hee hindered his good desire and indevour to come to them for confirmation of their faith.
He

Hee affirms the decree of his will to it, and his preparation to accomplish it once and againe; and in that hee was hindred, the inward act of the will the Divell cannot discerne or hinder so, as the outward act of the body, as to preach the Gospell, &c. The Divell and his angels are noted to hold in their hāds the foure winds of the earth, that the winde should not blow upon the earth or the sea or on any tree; which signifieth the preaching of the Gospell hindered by the Divels malice: So farre as God will suffer, though the preachers desire to make it abound.

When a great and effectuall dore is entred, there be commonly many adversaries,

faries, wicked men fight under the banner of Satan and are his instruments to hinder us when our studies and indeuours tend to Gods Word. As *Elimas* sought to turne away the Deputie from the faith when he called for *Barnabas* and *Saul* with desire to heare the word of God; he withstood them, and *Paul* called him the Child of the Diuell, *Act. 13, 7, 8, 10*: Seeing in him an open contempt of God in rising up against his word, and stopping the way to that prudent man that he should not come to the knowledge of God, when hee had sollicitated his mind secretly not to rest in the deceits of that false prophet. Christ inveighed against

gainst the Pharisees for shutting up the Kingdome of Heaven against men, not suffering them that were entring to goe in, *Math. 23, 13*. Having their foot as it were on the threshold, they turned them backe from hearing the Doctrine of Salvation, which is as the gate of Heaven. It is easier worke to hinder the rising of the building, than to destroy that which is once settled upon the foundation.

Wee are not therefore to Vse. thinke it strange, or to conceive the desire to bee in vaine because it meets with lets, and is crossed at the first. In evill desires, it is good to take notice of the crossing of them, with thanks to God, and to his

instruments that hindred them, and kept us from the evill deece, as *David* from shedding the blood of *Nabal* and his household by the meanes of *Abigail*. 1 *Sam.* 25, 32, 33. Who blessed God for sending her, blessed hir aduise, and her, that kept him backe. It had beene good for *Herod* if hee had made such use of his disappoyment of his intelligence by the wise men: which hee looked for with a wicked purpose against Christ, to know where hee was, that hee might destroy him. But it is the miserie of wicked men that they impute it not to Gods providence, but rage at the instruments, not willing to bee hindred. A wise man feareth

eth and departeth from
evill, but the foole rageth
and is confident, *Prov.* 14,
16. Hee that is warie is
stricken with some dread,
when hee is warned, and
breakes off his purpose whe
hee perceives God is not
pleased with it. As *Isaack*
purposing to have blessed
Esau, forgetting the oracle
that the elder should serve
the younger, when hee per-
ceived how by divine pro-
vidence hee blessed *Jacob* in
the stead of the elder, hee
trembled very exceedingly.
Confounded with the
shame of his error in pur-
pose to blesse *Esau*, hee nei-
ther pretends ignorance,
nor is angry with *Jacob* for
deceiving him by evill
acts, but acknowledging
Fg God

God to bee the authour of the blessing pronounced, giveth him glory, renounceth his affection, and retracts not what hee hath delivered, *Gen. 27, 33.* But a wicked man, what he hath once attempted though foolish, prosequates it to the utmost that hee can, as *Balaam* though hee had the minde of God^e exprefly that hee should not goe with *Balaakes* princes to curse his people, yet stayes not but kindled the anger of God against him, in going, and in giving wicked counsell cast himselfe away, *Numb. 22, 12, 22.* Though hee seemed willing to returne if it displeased God, it was frivolous: Seeing if hee had feared God seriously

ously and with pure affection, hee would have renounced his expedition naughtily taken in hand, and not have made doubt of a thing manifestly witnessed: though God bid him go, he approved not his covetous heart, but derided his pertinacious madnesse. But where the desire is of God, though it have some lettes, it is not for that to bee renounced, it is accepted where God himselfe will not have it effected by him in whom hee approves the desire. As in *Dauids* case, purposing in his heart and desiring to build a house for God, it is commended, 1 *Kings* 8, 18. But the worke is reserved for *Solomon* his sonne. Hee considers our
mind

mind and counsell which many times hee allowes, and inspires things of their nature good, unto which he inclines our wills, which yet hee will not have us to bring into action: because they conduce not to the order of his providence which hee hath before his eyes, and will by all meanes have to stand fast. Yet are there not two wills in him, but one which hath diverse objects.

Some desires hee disappoints for a time, as *Pauls* to have a prosperous journey to *Rome*, to bestow among them some spirituall gift with fruit, *Rom. 1, 11, 13.* Which hee often purposed and that of conscience of his duty, *v. 14.* yet was
let

let: whereby it appeares that crosse successe in execution, proves not infallible unlawfullnesse of intention.

And hee ranne before, and climed into a Sycomore tree to see him, for hee was to passe that way.

Verse 4.

Wherefore he thus earnestly desired to see Christ, that hee may bee thought to have forgotten what became his person, and after the manner of Children to hunt after new sights, is before declared; it shewes that his desire was setled in him unto the obtaining of it. So it is with gracious affections, they are not quelled by lets. They rather increase by hinderances, and grow more fervent by

1. Obs.

Iob. 32,
6.18,19.

by opposition. *Elisha* held with reverence of his elders from speaking as hee desired, and saw meete and needefull unto *Iob*, at length sheweth the force of his desire, that it compelled him, his mind having beene as a caske full of new wine shut up which must needs have a vent. Such a vehement pang had hee in his mind, moved with such zeale when God toucht him, as if hee should have burst, till hee had discharged his conscience; so earnest a will had hee to maintaine the truth. Hope differred, makes the soule sicke, *Prov.* 13, 12. The minde wanting the thing expected, greives that it cannot enjoy what it desires: As the Church in
her,

her seeking Christs presence declares how strong her desire is, that having no answer when shee called, not finding him whom shee sought, shee desires it may be told him that she is sicke of love; and this after shee met with oppositions, the watchmen finding her, who should have secured her from dangers; proved adversaries to her, yet gives she not over, but in her seeking is more vehement; the fire kindled in her none can quench, but as lime is inflamed by water, and fireames grow more furious by obstacles, so her zeale more burning by disgraces in her seeking him.

Cant. 5. 6, 7, 8. *Jeremy*
when the word of the Lord

was

was made a reproach to him, and a derision dayly, had a thought to speake no more in his name; but his word was in his heart as a burning fire, shut up in his bones, and hee could not stay, *Ier. 20. 8, 9.* After all his thoughts which weakened his fortitude of mind, the impulsion of the Spirit of God was so forcible in him, that hee was caried with more earnestnesse to proccede in the course of his office whereunto God called him.

Bartimaus desiring mercie of Christ for restoring his sight, being rebuked by some that went before that hee might hold his peace and not offend Christ with clamorous importunitie, like
like

like a provident begger, as having farre more high matters to handle than attend a beggar asking a common almes, as they it seemes thought of him; hee was the more stirred and cryed so much the more, Thou Sonne of *David* have mercie on me, *Luke* 18, 39. Or as *Marke* hath it, he cryed the more a great deale, *Marke* 10, 48. *Paul* pulled away untimely (in respect of his worke) from among the *Theſſalonians*, inforceth himſelfe more abundantly to ſee their ſace with great deſire, and beggs earneſtly, exceedingly, night and day, that God himſelfe even our Father, and our Lord Ieſus Chriſt, would direct his way unto them, to adde that which

1 Theſſ.
2. 17. &
3. 10, 11.

which was lacking in their faith.

David mocked by *Michal* in his piety, a King, and a Prophet of God, adornes his defence, that it was before the Lord, and was magnificently both to bee thought and spoken of; and professeth yet to play before the Lord, and to bee more vile, and to bee base in his owne sight, 2 *Sam.* 6, 21, 22. And the same holy man shewes how his grace not onely maintained it selfe against opposition: when the wicked by bands and troopes spoyled him, made a prey of him, hee held fast Gods doctrine and could not bee drawne from the obedience of truth, but more, his devotion was such
as

as hee resolved to rise at midnight to serve him with prayse of righteous judgments. *Psal. 119, 61, 62.* And when wicked men destroyed his law, overthrew the doctrine, hee loved it so much the more as more precious than the most fine gold, *verse 126. 127.*

It is thus in sinfull nature that the lust increaseth by opposition. The *Sodomites* by *Lots* exhortation to desist from their wicked enterprize, confirme their resolution to do worse, and that to him, *Gen. 19.9, Hee came in to sojourn (say they) and he will needs bee a Iudge.* The Priests at *Pilats* motion to release unto them Christ Iesus, cryed out the more, *Let him bee crucified, Math,*
27.23.

27.23. Sinne becomes out of measure sinfull by the Commandement, *Rom. 7. 13.* working death by that which is good.

So in grace, it not onely holds in opposition, but is more intensive, for the Spirit of God, the author of the goodnesse of the will, helps it, and strengthens it to produce the good worke where unto hee hath inclined it, that it overcomes impediments. The calling of the elect, is the revealing of the arme of God, the putting forth of the exceeding greatnes of his power; they become like firebrands that will not be blowne out with the winde as candles, but kindled more; as if fire in the water, should not onely
not

not goe out quenched, but still burne up higher and higher.

Which serves to discover the unsoundnesse of vanishing desires, which are quelled with every little crosse or impediment and difficultie: yea somtimes when they be not reall but imagined; as *Solomon* writes of the slothfull man as faining dangers, he saith, *A Lyon is without, I shall bee slaine in the streets.* Though hee speake not such words, yet he hinders himselfe from that which he should doe, by casting dangers, imagining lets, having alwayes one excuse or other, that though hee wish and desire all the day, yet his hands will fall to no worke. His way is as a hedge

1. Vse.

hedge of thornes, *Prov.* 15. 19. his feares and griefes pricke and stay him like thornes and bryars.

The desires and goodnes of the temporary beleevers are two wayes faulty, by hypocrisie, it is but seeming to have, *Luke* 8. 18. and by vanishing away, *Hos.* 6. 4. *Your goodnesse is as a morning Cloud, and as the early dew it goeth away.* As in much heat sometime the morning Clouds give the husbandman hope of raine; but the Sunne rising they are dissolued or dissipated and frustrate his expectation: so in some pang they shew some probabilities of returning, but their lusts waxing hot the hope is cut off. And as the morning dew seemes

seemes to moisten the earth
but is consumed away by
the sunne; so their shewes of
piety, frequenting the as-
semblies, instituting pub-
like prayers, &c. passe a-
way without effect.

As the rush growes not
long without mire, nor the
flag without water, morish
herbes that have their nou-
rishment from it, though
greene and not cut downe,
wither before any other:
So are the path's of all that
forget God, and the hypo-
crites hope shall perish.
They have not their sappe
from Christ, and what
freshnesse so ever they
shew, it must needes wither;
and that discovers that they
were not rooted in God,
who maintaines the lot of
his

his people against all that fights against it, the fruition of the grace hee hath given them shall remaine safe unto them.

vse 2

It may bee for consolation to such as hold still their desire to good, and follow after it, though they bee differred, and increase in earnestnesse, as hunger and thirst after righteousness: they are such as a man may alledge to God, *Psa. 119, 20.* My soule breaketh for the longing that it hath unto thy judgments at all times. *40. Behold I have longed for thy precepts.* Hee offers his desires to bee looked upon. As *Esay 26, 8.* The desire of our soule is to thy name, and to the remembrance of thee. *9. With my soule have I desired*

desired thee in the night, yea with my spirit within mee will I seeke thee early. It is an argument of a well set and disposed heart when a man dare present it to the Lord, that hee may looke upon the intentions and desires of it.

Desires without grace to confirme them and keepe them in vigor, are but as a false conception, which evanisheth and commeth not to the birth. But such as be deeply rooted, not light motions, but make the heart breake to see how we can not do as wee desire in Gods matters; and this permanent, it is of grace. *I opened my mouth, and panted, because I loved thy commandments.* This propension of
G the

the soule, and vehement intension of spirit, where the soule vehemently longs to feele that power and comfort which it knowes to bee in the word, knowledge of the good constantly holding the desire to it, is that which God lookes for; the opening of our mouth wide as a man wearied in travaile, opens his mouth to take breath and swallow up the aire.

As it is of corruption reigning, that a man is restless in his desire of sinning, *Prov.* 4, 16. And it is abomination to him to depart from it, *Prov.* 13, 19. It is deadly greife to bee hindered and pulled from sinfull delights, yea to thinke that hee shall not accom-

accomplish his wicked desire; so it is of grace reigning that a man cannot rest till hee accomplish his desire of good, his will is converted to it. It is the note of the godly that they follow after righteousness, upon their knowledge of it. *Esay*, 51, 17. It containes the studie of their mindes, and indeavours of their will with constant desire till they obtaine, which is not in this life: as lovers that have set their affection on any, most studiously follow to obtaine them, and they rest not but in fruition thereof.

Affections settled on supernaturall objects agreeable to the qualitie thereof, argue spirituall and supernaturall being. This proove

the Apostle would take of the resurrection of the soule the first resurrection, rising with Christ, seeking and setting the affections on things that are above, thinking and desiring, and following things concerning another life; spiritual things, spiritually discerned and affected, and godlinesse as it is of God, and conformes us to him. That we are in this world (concerning beginnings) as he is, and the kingdom of heaven for his presence, to dwell with the Lord, to be where Christ is, to behold his glory, and to be perfectly guided by his Spirit.

Our conversion begins in Gods worke in us; infusing grace by way of seed, 1 *Iohn*

3, 9. Which manifests it selfe by new disposition and inclination in us, that our desiring spirituall things agreeable to their nature, is an action of that life of God begun. The will first suffers Gods worke upon it, and then acts, aspires to conversion, constantly desires it: Inclines us still to seeke God, *Ier.* 31, 19. In which God confirms it; he prepares the heart, and inclines his care, *Psal.* 10, 17.

And when Iesus came to the place, hee looked up and said unto him, &c. Vers. 5.

Here is the successe of the desire of *Zacchens* in that which hee desired, and in that which he (it may be) thought not of, Christs looking up, speaking to him

1. Obf.

Pfal. 9.
18.Prov. 10.
24, 28.

by his name, offering himselfe to be his guest, such is the benignitie & goodnesse of Christ: whence observe, that seeking Christ, and good things in him by spirituall motion, shall not bee in vaine. Good desires may be deferred but not denied alwayes, the expectation of the poore shall not perish for ever; though wee have not our desires so soone as wee conceive them, yet if we cast not away our confidence, but wait and seeke still, our hope shall not frustrate us. The desire of the righteous shall bee granted him, and his hope shall bee gladnesse, his desire is onely good, obtaineth that which is good and onely that. The Lord is good, First, actually,
out

out of his owne favour and goodnesse hee doth good, to them that wait for him, to the soule that seeketh him, *Lament.* 3, 25. God hath not said in vaine to the house of *Israel*, seeke yee me.

Therefore hath hee not spoken it in secret, nor in a darke place of the earth, as the prophets of the heathen gods, who spake uncertainly and so obscurely and out of darke dennes: but goodnesse and truth con-
curre in him, goodnesse in inviting us to seeke him as willing to bee found, and truth in not deceiving and frustrating our hope when wee do come to him: therefore shall wee not faile to finde him because hee will give us to seeke him and

Esay 45.
19.

Esay 8.

G 4 search.

search for him with all our heart. *Ier. 29. 13.*

God hath made himselfe a debtor by his promise to them that seeke him, that hee will come to them and raine righteousness upon them, *Hos. 10. 12.* Vnder righteousness we may comprehend all kinde of goodness which hee will give from heaven, not sparingly but largely; therefore hee calls it rayning righteousness, not only that whereby he justifieth us in Christ, receiving us into fauour, and regenerateth us, rendering unto man his righteousness, *Iob 33, 29* : But the performance of all promises in due time concerning the present life, or that which is to come. Hee called *Bartimeus* crying

crying to him, and gave his sight as he desired. The woman secretly seeking vertue from him to the healing of her issue of bloud, found it in her selfe. All that would make use of Christ found him reddie to their good if they sought him aright, God is faithfull and of never failing compassions, in the experience of his servants they are new every morning, *Lam. 3, 23*. Hee both meetes with testimonies of deare love, such as he seeth coming towards him to seeke his presence, as the father of the prodigall met him with wonderfull expressions of a fathers affection in the happie returne of a sonne that seemed to bee lost; and also calls them to
G 5 be.

Esay. 64.
5.

Esay 65.

behold him, and to seeke him that had no thought of it, who so prevented with his grace, upon his call, desire and seeke him, seeking finde, him and finding him enjoy him unto salvation with eternall glory.

Vse.

Which serves abundantly for consolation to such as linger after Christ and his grace in holy desires; their hearts God hath touched, and they follow him as given of God to save them, they shall be satisfied. When men have a right estimation of Christ, that they preferre him before all things in the world; as hee knowes their love, he so esteemes it, and will give himselfe to be enjoyed of them, that they shall (as it were) lye in his armes,

armes, and sweetly rest with him in gracious imbracements: as the Church sicke of love, as it were ffound- ing by vehemencie of hir desire to Christ, calling to the Pastors of the Church to refresh her spirits with the meanes that they have in trust, to convey by them spirituall things into her soule; findes her selfe on the sudden upheld by Christ, imploying both his hands for her reliefe and strengthening. No sooner calling but he heares and answeres, and come to her helpe and comfort so willingly as nothing can stay his pace towards her; he skips by the mountaines and leapes by the hills; neither her greater sinnes, nor lesser infirmities, can

can stay him, nor humane power can hinder his accessse with celeritie. *Cant.* 2, 5, 6, 8. In his speede hee is like a Roe or young Hart; she seeth him as at the dore behind the wall, yet not fully expressing and exhibiting himselfe in his presence to her, but he lookes forth at a window, and shewes himselfe through the grates or lattesse; she beholds him but imperfectly, yet with certaintie, and with signification of favour.

But to them that desire to see him in heaven, not satisfied with the sight of him as it is now by faith, he will give them in due time their desire, they shall see him as hee is. They shall be where he is and behold his glory;
the

the shadowes shall flee away; whatsoever hinders the full content in the sight of him, as ignorance, unbelief, trouble of conscience, outward tribulations, the day starre shall arise in their hearts, and the day breake, the time of th'other world beginning at our death, and more fully at our resurrection: the morning of that day which shall never give place to night, when the righteous shall have dominion over the wicked, and shall be ever with the Lord: when they shall no more neede the light of Prophets or Apostles, but by himselfe shall they see God, giving a divine light into their understanding whereby they know as they are knowen.

Yea

John 14.
2.

Rom. 8.
26, 27.

Yea and in the meane time they shall have a more pure and explicate knowledge of the mysteries of Christ; he will reveale himselfe to them that love him, and their requests of heart framed by the spirit in them with unexpressible groanings, God will not frustrate: the inspirations of his owne spirit please him, For they are according to his will; the spirit makes them to pray as they ought which of themselves they cannot, he helps their infirmities.

Zachew, make haste, and come downe, for to day I must abide at thine house.

This is singular grace and favour, that the Lord of his owne accord bids himselfe to his house, who it is like

like durst not presume to request him, though willing to entertaine him: this is above that he desired, thus he vouchsafed to honour him, whom hee had by his Spirit secretly working, drawen to him. In which we may observe that God is pleased to give above our desires many times when wee offer our selves to him. Whereof we have many examples. Thus happy was *Zaccheus* in his indeavour to see Christ; hee seeth him, hee heares him calling him by his name as if hee were familiarly knowen, and receiveth him to his house, and to abide there, and all of his owne accord; notable humanity of the Son of God, to come to him whom the common
fort

2. Obs.

fort did hate, and that unrequested.

Abrahams request to God was that *Ishmael* mighty live before him, and that would content him; having a sonne borne to him hee subsists in him, though God promised him another sonne by *Sara* his wife, it may seeme it was more than he durst hope for, though hee reject not Gods favour in the promise of a new seede, but if it please him to extend his liberalitie no further but to conserve the life of *Ishmael* which he hath given, he desires no further. Concerning *Ishmael* God heares him, and grants him not onely life, but multiplication of seede to make him a great nation, and his children to be

be of great place, twelve Princes he should beget. Yet would he extend his goodnes to him further; as he promised, *Sara* shall beare him a son indeed, and with him & his seede he would stablsh his everlasting couenant.

Gen. 17.
18. 19,
20, 21.

Jacob in his journey to *Padan Aram* desired of God provision but necessary, and protection in his way with a safe returne to his fathers house; which he had, and above his desire, God made him two bands, *Gen. 28. 20.*

Gen. 32.
10.

21. *David* asked life, God gave him long life, even for ever and ever, *Psal. 21. 4.* Not onely heard him when fearefull of death by the malice of his enemies hee prayed against it, but granted him over, and above to live

live till he was full of dayes,
nor that onely but successi-
on in his posteritie unto
eternitie of his kingdome,
which was accomplished in
Christ, who was made of
the seed of *David* according
to the flesh, as God pro-
mised him by *Nathan*: which
mercie *David* admiring
prayeth that as the Lord had
said so he would doe, that
with his blessing it would
please him to blesse his
house to continue for ever
before him, 2 *Sam.* 7.

Solomon asking an under-
standing heart to judge
Gods people, to discern
betweene good and bad, not
onely obtaines it, but in an
excellencie to bee singular
in it, so as none had before
nor after him. And besides
that

that which hee asked not, riches and honour, so as there should not bee any of the Kings like unto him all his dayes. *1 King. 3. 9, 12, 13.*

The sicke of the pallsie sought his health of Christ, which he received and unto that the forgivenesse of his sinnes, *Matth. 9, 2, 6, 7.*

The ruler sought to Christ for his sonnes life, and hee had it, and with it faith in his owne and his household hearts, whereby they addicted themselves to him as his Disciples, under the hope of eternall life. The theefe upon the Crosse prayed Christ to remember him in his Kingdome; hee was heard, and by a serious asseveration secured, that that very day he should passe

Iohn 4. 47.

53.

pasſe from the miſerie of the croſſe to the felicitie of paradise, and there have fellowſhip with him in eternall glorie. *Luke 23, 42, 43.*

He is the Father of mercies, *2 Cor. 1, 3.* As a moſt kind Father hee powres out manifold gifts and benefits upon men, of his meere mercie, and imparts unto them, not light and ſlender, but ſtrong and abundant conſolation, that are his freinds, as the God of all conſolation. He that is Lord over all is rich unto all that call upon him, *Rom. 10, 12.* Not onely abounding with riches, but powring out plentifully unto thoſe that depend upon him, hee gives to all men liberally and upbraideth not, *1am. 1, 5.*

He

He gives even to wicked men (that set their faces against heaven) more than heart could wish, *Psal.* 73, 7. That their prosperous successe exceeds the conceivings of their mind, as if nets were laid to catch for them while they sleepe. His faithfull are more regarded than infidels.

In our glorifying of God therefore wee are to say with the Apostle, Now unto him that is able to doe exceeding abundantly above all that we aske or thinke, according to the power that worketh in us, as wee find by experience in our selves, be glory in the Church by Christ Iesus, throughout all ages, world without end, Amen.

I. Vse.

From

He

From hence reprove
faithlesse feare, damping
hope, upon conceit, partly
of our unworthinesse, partly
of the greatnesse of the
things we aske, too great
for such as wee be. Wee
must not measure Gods
wayes by mans, whose
wayes are as farre above
ours as the heavens are the
earth. *Esay* 55. 9. And yet
even men give according to
their greatnesse, and con-
sider what is fit for them to
give rather than what is fit
for the other to receive.
We may aske what God
seeth meet for his glory to
give, and not onely what we
feeble our selves to need, but
what our Father seeth that
we need, *Math.* 6, 8 : with-
out doubt or feare, commen-
ding

ding our selves to his love and wisdom. And this the Lord our maker requireth of us, that we commend the care of our necessities to his faith and providence in termes of greatest encouragement, *Esay* 45, 11. Aske me of things to come concerning my sonnes, and concerning the worke of my hands command ye me.

Make haste, &c. Whether hee would have his prompt mind knowen, & the gift of faith to appeare with speed, or hast his owne worke the time being come. Observe, that when the time determined with the Lord for the manifesting of his goodnes to his people is come, he is willing to doe it speedily. When the people with earnest

2. Obser.

Mark.
3.20,21.

nest desire to heare the word followed Christ, to attend upon the opportunitie hee left his meate and went to teaching, and incurred among his kindred a suspiciō of madnesse. Though God deferre his elect that cry unto him night and day, yet when their time is come that hee should judge for them, he will avenge them speedily, *Luke*, 18, 7, 8. Speedily in respect of the wicked, who are suddenly destroyed while they had no such thought and feared nothing yet, though God suffer them with long patience: As the *Israelites* were brought out of *Egypt* with a strong hand, and their oppressers overwhelmed, the same day that God had promise

mised, *Exod.* 12, 41. When the houre was come that was appointed for the death of Christ, how doth hee hasten to it, as is to bee gathered by his speech to *Iudas* with the soppe, discovering him to bee the traitor : That which thou dost do quickly, meaning the betraying of him into the hands of wicked men, which hee was with full purpose rowling in his mind. Till then hee over-ruled the Divell to whom hee now permitted him and left him to his owne malice. As if he should say, hasten thy selfe to the treason which irrevocably thou art set to doe, and thine owne destruction, seeing thou wilt needs perish; & me to the worke that

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I am to finish by my death,
which for mans redemption
& salvatiō I so greatly desire

He is good and doth
good, his owne goodnesse
moves him, *Psal.* 119, 68.

The good pleasure of his
goodnesse is that which im-
pells him, *2 Theff.* 1, 11. The
propense and pleasing incli-
nation of his will to the
good of men, his selfe-pro-
pension to diffuse his bene-
fits, is the fountaine of all
that good wee receive, and
it is the spirituall ground-
worke of our prayers. He
delights in exercising loving
kindnesse, *Ier.* 9, 24. And
mercie pleaseth him, *Mich.*
7, 18. He will waite that he
may bee gracious unto his
people, he will bee exalted
that hee may have mercie

upon

upon them, which turnes unto the highnesse of his name, and greatnesse of his glory; he is a God of judgement, in all things propense unto moderation convenient for their salvation, *Esay* 30, 18.

Which may serve to incourage the weake, whose faith is sometimes shaken by misinterpreting Gods deferring to heare their prayers, as if it were a deniall, or that hee regarded not their state, which the Lord is pleased to take notice of, and to give helpe against. *Esay* 49. 15, 16, 17. *But Sion said, the Lord hath forsaken me, and my Lord hath forgotten me.* Vnto which he answeres, three things for encouragement, First, that hee neither hath

Vses.

nor will, nor can forsake and forget her. Which he illustrates by comparing and preferring his compassion towards them, to the compassion of a mother to the Sonne of her wombe. It is given to the mother commonly to love more tenderly than the father, therefore he compares his love with the mothers love, and not simply her love to the sonne of her wombe, but that suckes her breasts, towards whom, a mothers affection is not overcome with labour or any kind of molestation, but with unremitted care she induces to give it sucke, to nourish it and foster it. And scarce is it to be expressed how she is affected with the smiles, or afflicted with the

the

the cries of it, specially being pressed with any danger: Whereby *Solomon* found out in his wisdom, the true mother of the child, challenged by two women, when the true mother heard of the dividing of it betweene them, her bowels yerned, & were hot upon her sonne: and would in no wise have it slaine, *1 King. 3. 25. 26.*

Againe, if the soule in temptation, except against this comfort and say: Experience shewes that some mothers doe loose naturall affection and regard not the children of their wombe, no not then when they are not long from their birth: God answers to that, though created nature may defect, and turne monstrous, yet the

supreame and uncreated nature is so perfect that it cannot change. And that is the first thing, which may specially comfort Godly, tender mothers in such temptation about Gods leaving his care of them. If their affection bee such to their children, can Gods be lesse to them? They cannot forget nor forsake theirs, & will they thinke that their affection is not equalled by God, yea overmatched and exceeded, being infinite?

Secondly, a second thing is, that God will not forget his for this reason; hee will have them ever in his sight, as graven upon the palmes of his hands, as things in account, and precious are minded. As the gold finer
fits

sits by the fire into which he hath put his gold to melt, to take it out in due time, and his eye is still upon it, hee neglects it not, *Malach. 3, 3.* God withdrawes not his eyes from the righteous.

*Iob 23.
10.*

Iob 36.7.

Thirdly, a third thing for their answer is, that the time of their reliefe being come, their comfort shall be hastened in the departing of the instruments of affliction, in the coming of such as shall build them up, with new access of members of the Church, multiplication of Gods people, that the joy shall exceed your sorrowes.

It may silence such godlesse persons as would destroy the faith of Gods promises in the hearts of his people, by his deferring so

Vse 2.

H 4

long

2 Pet. 3.
8.

long the fulfilling of them. First, they misaccount time, it is not long that God defers, compared with eternitie following: one day and a thousand yeares are alike, and differ not concerning that which belongs to proportion of infinite time; both in comparison of eternitie, is but as a point of time in comparison of time. The eternitie of God coexisteth indivisibly with any duration, and with the least part thereof, even a moment. The parts of our duration which are passed, or which shall passe away, either have beene or shall bee, but are not: Gods eternitie is an interminable, whole, and perfect possession of his life together. All things that have
being

being may be said to coexist with God in eternity or eternity with thē by objective, though not any reall existence, as the objects of the knowledg, & power of God. Knowne unto God are all his workes from the beginning of the world, *Act.* 15, 18. By his eternall counsell he disposed all things in the best sort, and from eternitie there is with him the best reason of his counsels and doings. He needes not time to discusse causes, to inquire after iniquities, and search out sinnes; for his dayes are not as the dayes of man, or his yeares as mans dayes, distributed into spaces of dayes and yeares, his life is not as mans.

Secondly, they falsely accuse

H 5

God

God of slacknesse, as it is among men counted a fault, which is a deferring of any thing beyond the due time appointed. God hath times and seasons in his owne power, so as opportunitie shall not slide away from him, his promise which is for an appointed time, shall surely come and not tary, at the end shall speake and not lye: *Hab. 2, 3.*

Thirdly, let it provoke us to bee followers of God in this: as he slackes not to doe good to his people in fit time, so let us observe opportunities and seasons of doing good, and not let them slip, *Eccles. 11, 6*, but sow our seed in the morning, and not let our hand rest in the evening; and worke the
workes

workes of him that sent us,
while it is day, *John* 9, 4.
Waiting for occasions, as
Abraham in his tent doore,
being given to hospitalitie,
who spying three men as
he thought comming in the
way, ranne to meete them
and to invite them: a prooffe
of sound love to shew kind-
nesse to unknowne men, of
whom he neither had nor
hoped for exchange of good
turnes. Integrity being
more then, hospitality might
be used with lesse daunger
than now in so great perfidi-
ousnesse of men.

Grace makes a man prompt,
and readie to gracious acts.
The liberall man deviseth
liberall things (contrary to
the churle) and by liberall
things shall bee established,

Esay,

Eſay, 32, 8.

3. Obſ.

To day I muſt abide at thy houſe. He had taken up his heart, and now proceeds to take up his houſe for his lodging: Thus of his owne goodneſſe God is pleaſed to follow his owne favours, as the Princes of this world ſometimes do to their favorites till they make them great, but there is a wide difference. Yet in both freely, and becauſe they have ſet their hearts upon them for good, they wil honour them: God will perfect his good worke which he once begins in his toward their ſalvation and fulfill all the good pleaſure of his goodneſſe in them, as the Prophet ſaith, *The Lord will perfect that which concerneth mee.* He will

will proceede to declare that hee hath care of my salvation, and what hee hath begun he will through even unto the last act. Men by inconstancie caried another way, what they unadvisedly entred upon, with levitie they relinquish : or are constrained by infirmitie to omitte, what above their strength they attempted. But no such thing can befall God, whose gifts and calling are without repentance ; hee neither fainteth, nor is weary, hee cannot change his nature nor put of his goodnesse wherewith he is indued : hee will not frustrate our hope in the middle of our course, but they that wait upon him shall renew their strength. As hee redeemeth

Esay 40.
28.

31.

Psa. 103.
4.

redeemeth our life from death, so he Crownes us with loving kindnesse and tender mercies, and satisfieth his people with his goodnesse, *Ierem. 31, 14.* Hee causeth their light to spring out in the darkenesse, and their darknesse, by increased light to bee as the noone day; he droppes in his love by degrees till he make their peace full. He circumciseth our hearts to love and desire him, and rewards that love which is his owne worke, with new prooffe of his love: *I love them that love me, and they that seeke me early shall finde me, Proverbs 8. 17.* His reloving is, that hee gives himselfe to be enjoyed of them which with love do seeke him, to whom wise-
dome

dome is consubstantiall : or in communicating testimonies of good will, as imputing or rendering unto them righteousness, being favourable to them, shewing them his face, unto their joy; powring forth his Spirit more plentifully upon them, leading them more perfectly in the wayes of his commandements.

Increase of grace is given to them that rightly use the first grace by way of reward, *Psal. 84, 11.* To them that walke uprightly God giveth grace. His beneficence flowes out daily unto them, having embraced them with his favour, hee ceaseth not to enrich them with his gifts. *To you that heare, shall more
be*

be given, Marke 4, 24. He gives them grace more plentifully that receive with profit the word which hee sends unto them; having his words, and keepeth them, beleeving them, and submitting the minde and the heart to them, meditating and transferring them to use, liberally communicating them to the benefit of others; not having the treasure of heavenly wisdom negligently, as the unprofitable servant had his Talent, but with diligence to good use, they shall have more committed to their trust; for hee that is faithfull in that which is least, is faithfull also in much, *Luke 16, 10.* He that loveth Christ and keepeth his

his Cōmandements, though that love bee of God, shall bee loved of his Father, and hee will love him, and will manifest himselfe to him, and they will come to him, and make their abode with him. The love which he promiseth, is not that wherewith hee begins to love us, but of which hee begins to reward us with new accessse of his grace, and within graving the Testimony of his Fatherly love in our hearts. The love of the Trinitie towards us is eternal, and explicated by every difference of time. *Iohn 3, 16.* God so loved the world, that hee gave his onely begotten Sonne; *Iohn 16, 27.* The Father himselfe loveth you, because you

1 Iohn
4.7.

Past.

Present.

Future.

you have loved mee, Iohn 14, 21: Hee that loveth me shall be loved of my Father. Shall perceive the grace of God to reside in him, which shall be increased in new gifts: I will blesse him, with increase of his knowledge of me, to find in me more and more the comfort of his happinesse, and matter of his love to mee, that by his owne delight and desire hee shall bee tyed to me, hee shall come neerer and neerer to me, and rejoyce in the sweetnesse of my familiaritie: and wee will come to him, unto an increase of union, and make him shine and send forth beames of heavenly righteousness, which the world will they nill they, shall take notice of, and

and we will make our abode
with him; not tarry with
him a little time and then
depart from him, but for
ever he shall have our pre-
sence, here and in heaven,
thus good is the Lord. Hee
knowes us, hee makes us to
know him; hee loveth us,
hee makes us to love him;
hee covenants with us, hee
makes us to covenant with
him; takes pleasure in us,
and makes us take pleasure
in him; hee liveth in us and
maketh us live in him: hee
walkes and talkes with us,
and wee walke and talke
with him, & all of his owne
good will to fill us with his
fullnesse.

This proceeding from
his beginning to the con-
summation of our salvation,
is

is grounded and assured upon his faithfullnesse, *1 Cor.* 1, 9. *1 Theff.* 5. 24. Two blessings are specially promised to them whom God hath called to the fellowship of his Sonne; one confirmation unto the end, or as, *2 Theff.* 3, 3, preservation from evill, unmoveably to persist in goodnesse notwithstanding temptation, that the evill one touch them not, v. 23, with any deadly wound. For hee is in them who hath overcome the divell, the world, sinne and death, greater than he that is in the world, *1 John* 4, 4. Hee shall not touch them with a qualitative touch, to alter their qualitie from good to evill, that they should lose their gracious

1 John
5. 18.

1 Cor.
10. 13.

gracious disposition, and prove perverse.

The other blessing is the fulfilling of their sanctification to the blamelesnesse of their whole spirit, soule and body. Because hee is faithfull in his promises, and constant in his gifts, 1 *Theff.* 5, 23, 24.

Which is for abundant vfe.
consolation to them whom he hath drawne of his everlasting love, *Jer.* 31. 1. Having loved his owne that were in the world, he loved them unto the end, *John* 13, 1. Having found grace in his sight that hee seleſts them from the world, they shall have given them grace upon grace, till they be filled with all the fullnesse of God. The Church is commended

Cant I.
10, 11.

mended of her spirituall ornaments under termes of rowes of Iewels upon her cheekes, and Chaines of gold about her necke: and withall is promised that the whole Trinitie shal give her further increase of holinesse, and all rich graces, that nothing shall bee wanting to her comelinesse meete for so great a spouse, but her spirituall glory in all parts and numbers shall bee perfected, in similitude, borders of gold with fuddes of silver. God is in covenant with the people whom hee once receives, to rejoyce over them, and never to turne from after them to do them good; to be an everlasting Father, following them with perpetual

petuall favour and liberall blessings, *Ier.* 32, 40, 41. It is one chiefe use of benefits received, by experience to confirme our hope to finde God as we have found him in present, and in future necessites. Christ remembers his Disciples of the miraculous feeding the five thousand with five loaves, the foure thousand with seaven loaves, and a great deale left: to cure their diffidence, or weaknesse of faith about provision for bread, *Math.* 16, 8, 9, 10.

David from former experience of Gods care of him, concludes in hope thus: *Surely goodnesse shall follow me, and mercie, all the dayes of my life.* And I will dwell

Psal. 23.
1, 2, 6.

dwel in the house of the Lord for ever.

The Apostle teacheth this, *Rom. 5. 10.* *If when we were enemies we were reconciled by the death of his Sonne, much more being reconciled, wee shall bee saved by his life. I was delivered out of the mouth of the Lyon, and the Lord shall deliver mee from every evill worke, and will preserve me to his heavenly kingdome.*

2 Tim.
4. 17.
18.

Caution.

But take heed of wronging him in his love, not rendring according to the benefit, as *Hezekiah* is something blotted with it in his *Chronicle*, and *David* reproved for it; yet with declaring the readinesse of God to proceed in blessing his, with more and greater blessings,

sings, 2 *Sam.* 12, 8. If that had beene too little, I would moreover have given unto thee such and such things.

2. Pray the Lord to rejoyce in his works, *Psal.* 104, 31. In which our state is founded, as that speach of *Iob* implies, Thou wilt have a desire to the worke of thine owne hands, *Iob.* 14, 15. For this *David* prayeth, *Psal.* 138, 8, Forsake not the worke of thine owne hands. Cry with the Church for new inspirations of Gods Spirit to increase of pleasant fruits, to invite Christ to his garden replenished with chiefe spices; and hee will accept of such invitation, and declare his good acceptance of such entertainment

I tainment

tainment, and call you in due time to come to him out of the miseries of this troublesome world, when hee shall satisfie all your desires, according to that loving call, Come with me from *Lebanon* (my spouse) with me from *Lebanon*.

Cant. 4.
8.

Verse 6.

And hee made haste, and came downe, and received him joyfully.

In this *Zacheus* shewes the effect of his calling: Obedience, in hastie comming downe, and in joyfull receiving of Christ. Wherein we may observe that the Word of Christ in calling mento him, is lively and of an attractive force, making the will to answere and assent to his calling: There is an infallibilitie of the effect

effect, whose cause is not the studie of the Disciple but the excellencie of the maister, *Psal. 18, 44. At the hearing of the care they shall obey me. Esay 52, 15. The King shall shut their mouthes at him, for that which they had not heard shall they consider.* Vnderstanding that the counsell of God is to save the world by Iesus Christ, they shall without gain saying submit themselves unto him for their salvation. As it was in calling his Disciples, not onely poore fishermen, *Simon* and *Andrew*, *James* and *Iohn*, forsooke their nets and followed him, but *Matthew* a rich man forsooke a gainfull trade, and betooke himselfe to him; which was nei-

ther levitie or stoliditie, so soone to be moved away from their former condition and course of life. But divine force making his word effectuell to that for which hee spake it. That thereby they might consider that their preaching of the Gospell should not be a dead sound, but with spirit and power, for obedience of faith. Hee so perswadeth or allureth *Japheth* that he joynes himselfe to *Shems* tents; sweetly reduceth the Gentiles to the Churches societie, as the very station of felicitie, *Genesis* 9, 27.

Whom hee calls to be of his household, he causeth to come, and joyne themselves to him and his people, to the satisfying of them
with

with the good things of his house, *Psal.* 65, 4. Hee breakes them off from the wilde stalke, and ingraffts them into the true vine. They are the called of Iesus Christ, *Rom.* 1, 6: That is, partakers of him by their calling. The Father teacheth them inwardly with their outward hearing, so as hee that hath heard and learned of the Father, cometh unto Christ, the Father drawes him, *Iohn* 6. 44, 45. Which conteines illumination of the mind, a good discerning of the things of God, and forming of the will to the obedience of Christ. The dead heare the voyce of the Sonne of God, and they which heare it live, *Iohn* 5; 25. In which

is implied a double grace in the secret vertue and power of the word. First, That the dead should heare, which is beside nature. Secondly, bee called againe to life from which they were fallen. To heare is to beleeve and assent with the heart, *Iohn 10, 16.* *Other sheepe I have which are not of this fold; them also I must bring, and they shall heare my voyce.* They shall beleeve with the heart unto an ingeneration of a new principle of spirituall life, and excitation to elicit acts of this life.

Caution.
Esay 42.
10.
Act. 18.
6.

It is not alwayes, or in all persons that this word of Christ is thus effectuell; some open the eare but heare not: some when they heare,

heare, resist and blaspheme, hate him, and increase their sinne, *Iohn* 15, 22. So as he is to their ruine, *Luke* 2, 34. He is a stone to]stumble at, a rocke of offence to them that are disobedient, *1 Pet.* 2, 8. Whereunto also they were appointed.

But in them whom hee calls of his purpose, it is thus effectually, so as it is refused of no hard heart, because he softens it: hee takes away the stony heart, and gives them an heart of flesh; to whom all things worke together for good, whom hee calls so as hee justifieth and glorifieth them: *Rom.* 8, 28, 30. According to his election of them, the election obtaine it, *Rom.* 11, 7. Gods purpose is his will.

predestinating men to life.

Vfe.2.

So then, when men are moved but ineffectually by the word of Christ, when they shew some signes of flexiblenesse upon making meanes to them, but persist not in a tractable spirit, they seeme to come part of the way by some worke of conscience within them, but are soone drawne backe againe: the revocation of Satan being more effectuell with them, than the vocation of God, it is a signe that they are not called yet according to God purpose but with a more common calling, that is accompanied with that grace which proceeds from election; otherwise their calling would make them blessed men. *Revel. 19, 9.*

Blessed

Blessed are they that are called to the mariage Supper of the Lambe; for confirmation of their hope therein, it is commanded to bee underwritten, These are the true sayings of God.

2 The efficacie of grace depends not on the will of man, but Gods will, making his • words that hee speakes, spirit and life, giving his Spirit with the word so as it is quickening. 2 Cor.

3, 6: The letter killeth, but the Spirit giveth life. The letter is dead and ineffectuall in it selfe, not giving any power to fulfill it, and so it kills as it accuseth men of guiltinesse of unrighteousnesse, and condemnes them.

The Spirit by the Word
I 5 begets

begets faith in the hearts of the elect, whereby they possesse Christ to justification of life, and regeneration, and cheerefull obedience unto the doctrine delivered. The Apostle instanceth in the conversion of the *Corinthians*, which in an elegant metaphore hee compares to a letter of commendation of his Ministerie, in which hee notes the subject in which that worke is received, their hearts. 2. the adjunct adherēt, the Churches acknowledging it, seene and read of all men. 3. the principall efficient cause, Christ with his Spirit. 4. the instrument, himselfe. 2, *Cor*, 3, 3. Yee are manifestly declared to bee the Epistle of Christ, ministred

ministred by us, written not with inke, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart. The whole effect is ascribed to the Spirit of Christ, according to the covenant, I will make you a new heart, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh, and I will put my Spirit within you, and cause you to walke in my statutes, *Ezech. 36, 26, 27.*

If it depended on the will of man to make the grace effectuell or ineffectuell, it would follow, that I owe to God no more in my conversion and obedience to his word

word than the prayse of a power to convert, but to my selfe the prayse that I actually doe convert and obey. So when the Apostle saith, It is not of him that willeth, nor of him that runneth, but of God which sheweth mercie; with the like supplement the speack might be converted, it is not of God shewing mercie, that is, altogether, but of mans internall act of willing, and externall of running, conversing with studie and diligence. Which must needs offend godly cares.

So when hee saith, who made thee to differ from an other man? It might bee answered, mine owne will; another man had as much given him of God as I, equall helpe

helpe of grace; but hee would not bring his abilitie into act, which I did. But this excludes all boasting, that the will and the deed is onely and wholly of God, who hath wrought all our workes in us.

Grace is opposed to the fault in us, which is both actual and habituall deformitie in the will; therefore is grace both habite and act in the will: it ministreth spirituall vertue, it giveth an effectiue principle of supernaturall operation.

In summe, if efficacie of grace depend on mans will, then there is no other efficacie of the grace of God in the faithfull to well doing, than there is of a temptation of the Divell in sinners to vill

evill doing, if as the efficacie of the temptation depends rather of the will of the sinner than of the Divell temping, so efficacie of grace rather on the will of the well doer than of God exciting to good. Which is against the glory of his grace, which is to bee maintained in all the good hee workes in us or by us. That which I am, saith the Apostle, I am by the grace of God; I laboured more abundantly than they all, yet not I, but the grace of God which was in me, 1 *Cor.* 15. 10. Hee meanes not to give only part or the principall part to the grace of God, and to take the rest to himselfe onely helped by grace: but by correction gives the whole effect

effect to grace, having made
himselfe improperly the au-
thor of the worke. What
good soever wee doe, it is
by the direction and impul-
sion of the holy Ghost: wee
speake, but when it is god-
ly, it is the Spirit of the Fa-
ther which speaketh in us.
Wee pray, but praying as
wee ought, it is the worke
of the Spirit making re-
quests for us according to
the will of God. We worke
good willingly and gladly,
but it is God which work-
eth in us both to will and to
doe, and fulfills in us the
worke of faith with power.
Not onely the degree and
quantitie of it to bee more,
which is the worke of Gods
power, but all actions of all
vertues which it workes by
love,

Mat. 10.
20.

2 Thess.
1.11.

love; our indeuours are none unto good if God excite them not, even when wee are in grace. Hee put the care of the *Corinthians* in the heart of *Titus*, and made him accept the exhortation, to finish among them the same grace which hee had begun in them, about their ministration to the Saints, 2 *Cor.* 8, 6, 16, 17. And being excited, are in vaine unlesse God assist and confirme the will to produce the act; it is Gods unspeakeable gift, and thanks for ever bee given unto him, 2 *Cor.* 9, 15. It cannot bee explicated in words according to the dignitie of it.

And hee made haste and came downe. This is the gracing

cing of obedience, that it is readie and without delay: thus is the obedience of the faithfull commended, as *Abrahams*, in leaving his owne Countrie at Gods calling, readily following him, though hee knew not whither he went, without scrupulous inquisition, no place yet designed him, not knowing so much as where to lodge at night, *Heb. 11, 8*: In circumcising his family all the males the same day that God commaunded him, though they were many: In his early rising to goe where God appointed him to sacrifice his sonne *Isaack*. First, against the use of the faithfull who had learned to sacrifice cattell not men, this was unwont-

*Veni o-
bediens
moram
nescit, nec
mandatū.
procrasti-
nat, oculos
parat vi-
sui, cor
iussioni,
aures au-
ditui, ma-
nus operi
pes innerti,
& sese
totum res
colligit in-
tus ut im-
perantis
iussionem
Domini
impleat.
Bernar. 3.
Gen. 17.*

ted. Secondly, against nature, to kill his owne Child, his onely begotten sonne: for though *Ishmael* was also his sonne, yet First, hee was abdicated out of the family of *Abraham* by divine commandement, and so in a sort none of his child, but as it were dead in account. Secondly, hee was not by her who in full right, was his wife, but by his maide a bondwoman, who though she be called his wife, yet improperly, that hee was but his base borne sonne, not in lawfull copulation. Thirdly, against the Commandement written in his heart. *Thou shalt not kill*. Fourthly against the promise, *Gen. 21, 12*. In *Isaack* shall thy seed be called; the posteritie
pro-

propagated by *Isaack* onely to be reckoned for the seed, in which hee would performe the promises made to him; which circumstance might directly fight against faith, whereby hee beleevved to receive the blessing in the life of *Isaack*. All which notwithstanding, he obeyed spedily, *Gen. 21, 3.* *Abraham* rose up early in the same morning, &c. Hee was not long in resolving, neither desired respite, but presently addresseth himselfe to this worke.

Ioseph warned in a dreame to go into *Egypt* with *Iesus* and his mother, to disappoint *Herods* bloudy purpose to take away his life; hee tooke them by night & departed into *Egypt*. *Paul* when

Mat. 2.
14.

when God called him to preach the Gospell among the heathen, immediately, he consulted not with flesh and bloud, but resting in Gods authority hee buckled himselfe to the worke, *Gal. 1, 16.* And when hee knew certainly that God called him into *Macedonia* to preach the Gospell, he forthwith prepared to goe, *Act. 16, 10.* The Tailor when God converted him, tooke *Paul* and *Sylas* into his house and washed their wounds, and set meate before them the same houre of the night, and was baptised straightway, with all that were in his house, *verse 33.*

It is required in every duty, that it be done with
for-

forwardnesse: Our preach- 1 Tim.
 ing requires a double apt- 3. 2.
 nesse, one for conveying
 fitly unto the understanding
 of others, the knowledge
 which God hath given unto
 us; a grace & faculty of com-
 municating our doctrine
 with apt expression for in-
 struction and edification of
 others. Secondly, a willing
 propension, to take all op-
 portunities: Meeknesse and
 long suffering, devouring
 indignities so long as there
 may be hope, *2 Tim.* 2, 24.
 25. Both wayes doctrine,
1, Pet. 5, 2.

Hearing requires draw-
 ing neere to it, *Eccles.* 5, 1.
 Swiftnesse to heare, *James*
 1, 19. Desire to heare, *1*
Pet. 2, 2. In giving almes
 readie to distribute, willing
 to

to communicate, *1 Tim.* 6, 18. Not differring the poore of their desires; *Iob* 31, 16. not bidding them come againe to morrow, if wee have it now to give them, *Prov.* 3, 28. In beleeving in Christ, God requires the present time; now therefore bee wise, kisse the Sonne lest hee bee angrie, *Psal.* 2, 10. In repentance: Now therefore saith the Lord, turne ye unto mee, *Joel* 2, 20. First seeke the kingdome of God and his righteousness, *Math.* 6, 33. Now consider this ye that forget God, *Psal.* 50, 22. As saith the holy Ghost, which is added, for more reverence and quicker yeelding to the exhortation, To day if ye will

will heare his voyce, harden not your hearts; *Heb.*

3, 7.

Ministers are to remember their hearers of this dutie, to bee readie to every good worke, *Titus* 3, 1: Being made meete for their Lords use, by sanctification, and prepared to every good worke, they should have propension of will and a readie mind to doe good things to Gods glory, to be presidents of good works continually given thereunto. The writing of the law in their heart, is a delivering of them into the forme of the doctrine, bringing the commandement and their heart together, they agree presently with pleasure and delight *Psal.* 40, 8.

This

This readinesse argues reverence of the Commandement and of Gods authoritie, as obedience is set forth by fearing the commandement, *Prov.* 13, 13. *Ezra* 10, 3. The feare of God is as the root, and the keeping of the Commandements as the fruit, *Eccles.* 12, 13. The more reverence, the readier obedience, *Heb.* 11, 7.

It glorifieth the word of the Lord, shewing it is lively and mighty by the Spirit going with it, *Act.* 13, 48. As when Christ commanding the divell to goe forth of the possessed, hee went out; the people amazed at it, spake among themselves saying, What a word is this: what new doctrine is this? they

they referre the glory to the doctrine in the powerfull effect of it, they saw something in it more than humane, so call it new. Thus when the Lord commands an adulterer to be chaste, and a drunkard to bee sober, a niggard to be liberall, the profane to be holy; and it is as he commands forthwith: it is the glory of his word, causing that to stand forth which was not. As the kingdom of the *Messiah* is prophesied of, the eyes of the blind shall bee opened, and the eares of the deafe shall bee unstopped, then shall the lame man leape as an Hart, and the tongue of the dumbe sing, *Esay* 35, 5, 6: And a high way shall bee there, and a way, and it
K shall

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K shall

shall be called the way of holinesse. The unclean shall not passe over it, but it shall bee for those: the wayfaring men, though fooles shall not erre therein, v. 8.

Vse. I.

For exhortation to sinners, to be abrupt in their repentance and not to take dayes for returning; fooles to forsake their way readily, to walke in the way of understanding: they have made haste to sinne, good reason they should hast to come to the Lord for life and godlinesse, and all that pertaines thereunto. *David* professeth that upon consideration of his wayes hee turned his feet unto Gods testimonies, he made haste, and delaied not to keepe his Com-
man-

mandements. His subjoyning a negation of the contrary, answerable to that which he affirmed, notes his earnestnesse overcoming all impediments and difficulties, true zeale burning up his corruptions.

1. A man must either turne to God, or bee turned into hell: if hee repent not hee perissheth, and his torment shall bee answerable to his sinnes, the impenitent are said to treasure up wrath against the day of wrath, *Rom. 2, 5*. So the fire will burne forer, as it is said of the hypocrites in heart, They increase or heape up wrath, because they cry not when God blinds them, *Iob 36.13*. Sinning of maliciousnes & reo-

ted stubbornesse, they doe as it were kindle the fire more and more, which shall burne them; as the fire will bee hotter by heaping on more wood, so by adding sinne to sinne and binding them together, they augment the curse which shall consume them.

God saith enough to interrupt their presumption, if they had any heart; as that hee will not be mercifull to them, his anger and jealousie shall smoke against them, and separate them unto evill, according to all the curses of the covenant, *Dent.* 29. 19, 20, 21. That hee will set their sinnes in order before their eyes, *Psal.* 50, 21. These things hast thou done. These things thou
hast

hast not done, *Math*, 25.
Both finnes of omiffion,
duties not perfourmed, and
of commiffion, evill workes,
they fhall (will they, nill
they) reade the catalogue
of them in a diftinct order,
and in the full pitch and de-
gree of evill, and perceive
by experience that the
Lord hath not forgotten
any of their workes, *Amos*
8, 7. They are sealed up a-
mong his treasures, *Deut.*
32, 34: Which hee will in
due time bring to light.

Hee propounds himfelfe
to them as a God of anger,
at whose prefence the earth
is burnt up, the hills melt,
the mountaines quake, that
there is no ftanding before
his indignation, *Nahum*, 1,
2. &c. Can thine heart in-

dure, or thy hand be strong in the day that I have to deale with thee? Hee takes upon him in their punishment to be as some wilde beast, Lyon or Beare robbed of her whelpes, tearing in peices, without any possibilitie of deliverance, *Psal.* 50. 22. *Hos.* 13, 8.

2. Speedie repentance hath more certaintie: First, because hee that defers knows not whether his soule shall not bee required before the next day, *Luke* 12, 20. *James* 4, 14. Boast not thy selfe of to morrow, thou knowest not what a day may bring forth, *Prov.* 27, 1. There is no altering of a mans state when hee is dead, hee receives the proper things of his body, according

according to that which hee hath done in the body, 2 *Cor.* 5, 10. The night cometh when none can worke, *Iohn*, 9, 4. The sentence of the judge is unalterable; the doore once shut there is no opening of it. And if a man live long, it is not certaine that God will not reject him for receiving the gracious^o offer of reconciliation in vaine; The branch that brings not fruit in the vine is cut off, *Iohn* 15, 2. He is in danger of the curse as the ground that drinks in the raine that often falls upon it, and brings forth thornes and briers, *Heb.* 6, 8. It fallles out in the just judgement of God, that they who would not repent and beleeve, afterwards cannot,

not onely by naturall inabilitie, but by spirituall plague of blinding and hardening, *Iohn 12*: and tradition to Satan. Their Sunne goeth downe at noone, the houre of vengeance is come.

2. If it be long differred till a mans death bed; it will bee some doubt whether it bee not extorted, and of meere selfe love, and onely to serve a mans owne turne; it will want time to try the truth by the perseverance of it. But when a man timely and speedily upon the discovering of his sinne, or understanding his dutie yeelds up himselfe to God, when temptation, and opportunitie, and abilitie to sinne and all concurre; it is likely that his repentance and obedience

dience is of conscience towards God, for the loth-somenesse of sinne, and the love of the purenesse of Gods Law, which is in his owne heart made certaine by the time remaining in his life, which hee spends in the doing of Gods will; whereas some repeat their repentance and returne with the dogge to his vomit, a foole to his folly, the divell re-enters and strengthens himselfe in his possession.

Vse. 2.

It may be an exhortation to young men, to take the yoke of God upon them in their youth whensoever God will bee pleased to call upon them, not to delay, but in haste to Gods service follow him. Who can tell whether God will call a-

gaine? and should it not
seeme enough in our eyes,
that God whose enemies
wee are by nature, whom
wee provoke by sinfull
deedes so greatly, should
once call us from hell to
heaven, from a state of
wrath to a state of freind-
ship and tender love, to the
adoption of sonnes, heires
of God, and coheires with
Christ? Is it meete to deli-
berate and take time to an-
swer such a gracious calling?
Bartimeus being told that
Christ called him, threw
away his cloke, arose and
came to him, *Marke* 10. 50.
Cornelius commanded to
send for *Peter* to the end hee
might heare of him words
whereby hee and his house
should bee saved; at the de-
parture

pernure of the Angell that brought the message, sent to Ioppa for him, *Act. 10, 7, 8.* We count it unreasonable in a man whom wee have moved in matter of his owne great good, that hee neglects it, and are ready to resolve that he shall never be moved in it more for us.

It is good (saith *Jeremie*) that a man beare the yoke in his youth; *Lam. 3, 27.*

That corrupt nature be corrected betimes before sinne grow strong by habite: and it is a great benefite to bee accustomed to good from his youth; it will both continue, and bee more easie in his age having beene continually exercised in it, *Prov. 22, 6.* It will make his

his old age comfortable and full of blessing: He that gathers in summer is a child of wisdom, *Prov. 10, 5.* He hath made his provision in the fit season & shall be wise in his latter end. It is a great ease in age to bee free from the heart bitings that are in remembrance of the unprofitablenesse, or rebellions of the youth. *Iob* complains that God makes him to possesse the sinnes of his youth, *Iob 13, 26.* Sinnes pardoned and not remembered any more with God, may returne with fearefull vision, and make a man forget a while what he hath received from God, in apprehensions of his maiestie and holinesse, or in times of great afflictions,
or

or after falls into some
fowle sinne that brings o-
thers to remembrance. *Psal.*
25, 7. Remember not the
sinnes of my youth, nor my
transgressions (saith *David*)
with some conscience of
guiltinesse though hee had
received forgivenesse; hee
doth not therefore mention
the sinnes, which hee com-
mitted when hee was a
young man, as not being
conscious to himselfe of any
new fault, but with this con-
sideration that hee began
not now of late to sinne, but
long agoe even from his
youth hee had heaped sinne
upon sinne, and so is bound
in a greater guiltinesse.

Youth is an age of lusts,
the affections are then most
boyling: to *Timothee* a god-
ly

ly young man doth *Paul* give warning of the lusts of youth to avoid them, 2 *Tim.* 2, 22. *Solomon* notes youth of rebellion in sinne, as if whatsoever bee said to the contrarie, the young man will sowe his wilde oates; Walke in the wayes of his owne heart, and sight of his eyes: against which hee opposeth the remembrance of the judgement to come when all must be accounted for unto God, even every moment of time, how it hath beene spent, every idle word: and the condition of the judge considered, to bee bowed no way from right judgement, not by feare of any, for hee is Almighty; nor by mercie for hee is most just; not by error

For, for hee is most wise: and the many witnesses thought fellowes in sinne, the conscience of the sinner opened as a booke wherein all hath beene written which hath beene done. The divells which have prevailed in temptation, and then accuse, requiring them of the justice of God unto punishment: the judge himselfe opening his booke of eternall memorie; reciting all thoughts and indevors, and by a divine force reducing unto every mans memorie his workes, so with marveilous celeritie, all and singular bee judged at once and together; and then the stabilitie of the sentence not to bee revoked for the evidence of the fact, and the efficacie

efficacie of the iudge, with the diffidence of all helpe. There is no power of resisting, no place of repenting, no time of defending, no facultie of flying, no possibilitie of hiding, no securitie of appearing, no utilitie of satisfaction.

That mans nature in youth doth cast up the greatest froth, and then lusts bee most violent, it may appeare in that *David* shewing the power of the word for the ordering of a mans wayes, instanceth in that age as needing the greatest power and strongest bridle: the excellency of the word is it that can frame even a young man to Gods liking in his waies, if hee take heed unto it.

It

It is a great honour to be religious from ones youth. *Obadiabs* praise stood in it, that hee feared God greatly, and from his youth, *1 King 18, 3, 12. Samuel, Iosiah, Timothee*, have their honour in the Scripture in this, that they did timely take the yoke of Gods doctrine upon them and continued therein. Age is a Crowne of glory when it is found in the way of righteousness, *Prov. 16, 31.* specially when it is given for a reward of timely and constant obedience: having laid the foundation of a durable estimation when they were young; whereas a sinner of an hundred yeares old shall dye accursed, *Esay 65, 20.* And his bones are full

full of the sinne of his youth,
and they shall lye downe
with him in the dust, *Job* 20,
11. They have beene soked,
and steeped in naughtinesse
so as they never turne backe
again to take hold of the
way of life, and dye ex-
ecrable. The resemblance
may bee thus, As some fil-
thy disease and rottennesse
eates into the inward mar-
row of the bones, that there
remaines nothing sound in
the man: so the sinne that a
man doth in his youth, so
pierceth into, and settles in
his soule, that hee is alto-
gether filthy, and the guilti-
nesse of his evill led life,
like a venomd arrow or a
deadly dart in his consci-
ence, and torments him in
and after his death with
other

other horrible punishments that in the vengeance of God follow his evill deeds.

The glory of young men is their strength, though sometime they want that wisedome which old men helped by experience, yet have they courage of mind and strength of body to doe acts of great fame and renowne to put things in execution. But in this is the excellencie of their strength that when corruption hath the strength of their naturall faculties, and the Divell applieth his strength to their corruption, by the power of grace in them they overcome their sinfull flesh, and the divells suggestion.

1 Iohn 2; 14. I write to you young men, because ye are strong,

strong, and the word of God abideth in you, and ye have overcome the wicked one by the ingrafted word: they abide in the keeping of Gods Commandements with notable victories over themselves and the Diuell, by Christ that loveth them.

The acts of vertue in that age are more excellent in that they have the strength of body and spirit, full of spirits, and full of Spirit. As in *Elihu* whose youth made stay for his turne to speake after his elders, yet in his time with wonderfull force of Spirit impelled, he speakes so as the elder men hold their peace in feare, *Iob. 32, 15, 18.*

Vse.

It may call us to consideration

ration how the Lord hath beene with his word in calling us, to make us presently cast away every weight, to remove all barres, and set our soules open for all sinnes to goe out, and Christ to come in and possesse and rule us as his will is. If wee finde it so, to magnifie him in the efficacie of his grace, and to comfort our soules that the Lord hath toucht our hearts, that we goe willingly after him, and flee as doves to their windowes, and flow as waters to their place.

If wee sticke still, consider what it is that may cause the with-holding of the grace that makes men ready even to admiration. As
when

when *Eliah* had cast his mantle upon *Elisha* when he was plowing, who ranne after him to desire him to suffer him to kisse his father and his mother, and hee would follow him, asks what hee hath done to him, *1 King* 19, 19, 20. A wonder to see such a sudden commutation in *Elisha* that by such a touch hee was moved straight way to follow him, that he durst not without his leave returne to bid his friends farewell. If any man thinke that repentance is accepted at any time, and so never bee troubled that the calling yet workes not effectually on him; the theife on the crosse found mercie to repent, and to bee received into heaven with Christ

Christ that very day: let him consider that it was one of the wonders at Christs death, witnessing against his enemies that hee was approved of God: Why should it give hope to such as wilfully deferre their repentance that it may be ordinarie? Who will looke for an Asse to speake to the reproofe of their maisters madnesse, because *Balaams* Asse did so to him once?

Inquire whether these thoughts of repentance bee any better than carnall. To serve a mans turne of God, is not to bee evill because God is good, and to abuse his mercifull nature. If repentance were certaine, yet it is nothing to have beene all a mans time or the most
part

part of it unprofitable, and barren, as dead while hee liveth? Is it no griefe to a man that thinkes to bee glorified of God, that hee hath in this life brought no glorie to God? though the thing is true indeed, God hath assured it, that in the day that a wicked man turneth from his wickednesse hee shall not fall thereby, but hee shall save his soule alive.

Some I graunt are not so readie in obeying the commandement given unto them as others, but Christ suffers them not to delay to their destruction. There was a man whom Christ called to follow him, who intreated to stay with his father till hee were dead, whom he would not suffer to doe so, but

but to attend upon the quickening of dead soules in preaching the Gospell.

And it cannot bee denied but the best men have their lets; originall Corruption sobesetts us that wee cannot as wee would runne the race set before us: worldly ease, pleasure, Profits, will hold us ~~downe~~ as burdens upon us. But if wee outwrestle the temptations, cast away every waight, wee shall doe well, purposing if God draw us, to runne after him, when hee makes our hearts larger.

But to bee so long indeliberating, that the worst motion carrieth men away, and they hold sinne against the light of their mind, and strengthen their resolution

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to withstand persuations to conversion is full of daunger: open therefore whilst Christ knocks, least hee cease and goe away in displeasure, and locke up your heart so as it shall not bee opened.

And received him joyfully.

Vpon the apprehension of the good will of Christ in offering himselfe to abide at his house, (a sweet allegory of Christs habitation in the hearts of the faithfull) hee was full of joy, with all his heart glad of such a guest. Whence wee may gather, that faith receiving Christ brings divine consolation with it, where Christ comes there is joy. So in the prophecie of his comming, *Zach. 9, 9*: and in

in the accomplishment,
*Luke 19, 37. The whole
multitude began to reioyce and
to prayse God with a lowd
voyce.* When the people
in *Samaria* gave heede to
Philip preaching Christ un-
to them, there was great
joy in that Citie, which
was the fruit of their faith;
as of the ~~Eunuchs~~, who
went on his way rejoycing,
Act. 8, 8, 39: And the lay-
lers who rejoyced, belee-
ving in God, *Act. 16, 34.*
Peter joynes with faith as
the fruit of it, joy unspeake-
able; either because the
matter of it is such and so
great as passeth facultie of
humane speech to expresse
it, not possible for man to
utter, *2 Cor. 12, 4.* Or for
the greatnesse of the con-

tentment, so as no words can declare it to another what hee feeles within, as he said before, Wherein ye greatly rejoyce. The stranger medles not with his joy, and full of glorie, no affliction can destroy it, nothing can frustrate it: it ends not in shame as reprobates joy, it is stable and ~~solide~~, and is a certaine participation of the Lords joy which shall bee in the state of glory, 1 *Pet.* 1, 6, 8. All facultie failes for the commendation of it, and it selfe is the fruit of the Spirit of glory which failes not, but is everlasting joy, gloriously given of Christ. It is one of the marks of a Christian, to put his whole confidence for fulnesse of felicitie in
Christ

Christ alone, so as to rejoyce in him, rejoyeing in nothing but in his crosse, *Gal. 6, 14.* In which is the fullnesse of our redemption. *Philip 3, 3.* Wee which rejoyce in Christ Iesus, and put no confidence in the flesh, ascribe our whole salvation and whatsoever good gift of vertue or pietie, whatsoever a Christian as such rightly glorieth in, unto his onely merit. Both just and great cause of joy there is in their receiving of Christ; *Abraham* that saw his day but a farre off yet rejoyced to see it, *Iohn 8, 56.* And all the faithfull before his comming made him their consolation, *Luke 2, 25.*

First, the incomparable
L 3 excellencie

excellencie in himselfe is
cause of great joy to them
that receive him, hee is
from heaven and above all,
such a bridegroom is wor-
thily the joy of the bride,
Iohn 3, 29, 31. As his ex-
cellencie above all other
makes him desired being
knowne, it drawes hearts to
him, when the Church de-
scribed him, and concludes
her description thus: Hee is
altogether lovely, adorning
her description with a re-
doubled exclamation to the
daughters of *Ierusalem*: This
is my beloved, and this is
my freind. They not onely
justifie her passions of love
for him, but are themselves
in love with him, and in-
quire after him, with her
to joyn themselves to him;
so

so holds it them to him with delight, who have him, counting him their full felicitie. Wee will rejoyce and bee glad in thee, wee will remember thy love more than wine. Nothing is there in the world that seemes not vile to them in comparison of him, *Canticles* 1, 4.

2. The benents which they receive with Christ are all matters of great joy. They have him as the first effect of their election, the gift of the love of God wherewith hee loved them from the beginning: of this they have abundantly to rejoyce that their names are written in heaven, *Luke* 10, 20.

Secondly, the reconciliation and peace which they

L 4

have

Rom. 5.
II.

have with God. So as hee is now their God, and all his attributes for their benefit, that they have all parts and numbers of felicitie having him, and which is the highest degree of all glorying, they glorie in God.

Thirdly, having Christ, they have an everlasting righteousness, ~~the~~ righteousness of God, who being favourable unto man, will render unto him his righteousness, and grant him to bee arraied in fine linnen, cleane and white, for the fine linnen is the righteousness of Saints. *Revel. 19, 8*: Thus is the bride made readie to meet her beloved, unto the solemnitie of their mariage, and most joyfull im-

imbracements.

Fourthly, they receive dignitie to bee the sonnes of God, a benefit evidencing the love of God beyond all that our thoughts are able to comprehend; therefore the Apostle propounds it with admiration:

Behold what manner of love, the Father hath bestowed upon us, that wee should bee called the Sonnes of God. 1 John 3,

1. Behold, sometime implieth experiment with pleasure, with joyfullnesse and alacritie of mind, it calls upon us to apply our mind to waigh and looke duely into the greatnesse of the benefit, that being perceptive wee might come to a right prizing and valuation of the blessings it con-

Ioh. 1,
12.

taines, to conceive some singular sweetnesse of Gods favour, affected therewith unto rejoycing, wee may study to walke worthy of God.

They have the nature of God, borne not of blood nor of the will of the flesh, nor of the will of man, but of God, *Iohn* 1, 13.

They have accessse to God, a singular priviledge, adduction into his presence by one Spirit, *Ephes.* 2, 18: Who makes requests for them according to the will of God, *Rom.* 8, 27.

The sonnes of God are led by the Spirit of God, who workes their workes in them, and produceth their pleasant fruits, exciting and confirming their will

will for good ; quickening, and comforting them, preserving and increasing the life of God in them, causing strength to grow in their soules to victory over the world, their standing in grace after all assaults; and so is the Spirit of glory resting upon them, 1 *Pet.* 4: The earnest of salvation with eternall glory.

They have interest in God for his speciall providence, as *David* claimes, I am thine save mee, *Psalme* 119, 94. The Church, *Esay* 63, 16. Doubtlesse thou art our Father, thou O Lord art our Father. 19. Wee are thine. So his eye is over them, *Psal.* 33, 18. Hee withdraw es not his eyes from them, *Iob* 36, 7. Hee that toucheth them toucheth the ap-
ple

ple of his eye; he loveth them with the same love wherewith hee loveth his owne Sonne Iesus Christ, Iohn 17, 26.

They have their right unto and dominion over all things restored; all is theirs with Christ, whom God hath appointed heire of all things, and they coheires, to inherit all things with him, Rom. 8, 17: 1 Cor. 3, 22. Revel. 21, 7. This is no small part of the joy of their faith, that whether they bee things present or things to come, all are theirs.

We.

Seeing Christ received by faith brings such matter of joy, it is to their reproofe who have him and his blessing constantly offered, yet receive him not. 1, It is indignitie offered to Christ, whom

whom they refuse. 2. It is the wronging of their owne soules, *Prov. 8, 36* Hee that sinneth against me, wrongeth his owne soule; all they that hate mee, love death.

Infidelitie is two wayes considered, First of mere negation, as in them who never heard of Christ, called infidels, of not having the faith, which is a punishment rather than a sinne. Such are damned for their sinnes, because no sinne can be pardoned but by faith in Christ; but not for not beleeving in him of whom they have not heard, *Iohn 15, 22. Rom. 10, 14.*

Of contrarietie to faith, when men reject Christ, will not receive him, the
will

I Cor.
II.

will standing in opposition to the hindering of the mindes assent to the truth, resisting both interior instinct and exterior preaching, whereby Christ with his saving power is offered: This hath the reason of sinne and condemnes men, makes them guiltie of the body and blood of Christ. in an unworthy rejecting of him. *Iohn 1, 11.* Hee came unto his owne, and his owne received him not, *Iohn 5, 40.* *Ye will not come to mee that ye might have life. 43. I am come in my Fathers name, and ye receive mee not.*

Some profanely set light by him and his grace, as *Esau* despised his birthright in comparison of a morsell of meat, *Heb. 12, 16.* And they

they that were called to the marriage Supper of the kings sonne, set light by it, for their worldly advantages, *Luke 14, 18*: with one consent making excuse: and when they feare that his presence will bee any losse in their temporall state, they wilfully reject him, as the *Gadarens* for the losse of their hoggs, and shew a notable unthankfullnesse, offering vile indignitie to Christ, in preferring and redeeming base things with a wilfull losse of him and his salvation.

So they wrong their own soules, as the rich man that had his whole and full portion in good things in his life time, and cast away his soule, *Luke 16, 25*. Some
love

love darkenesse so as the light is hatefull to them, because it discovers the evill of their works, which they are not willing to accuse themselves of, and come to the soveraigne remedie of their foules to bee healed. This is condemnation, the just cause of their perishing; not that they ~~are~~ in darknesse, ignorant of the way of salvation, nor that they are in sinnes, for Christ helps both; hee is the light of the world, that whosoever beleeveth in him shall not walke in darknesse, but shall have the light of life; and hee came into the world to save sinners. But that the light being come into the world, they love darknesse rather than light, and the

the cause is that their deeds
bee evill. They have an
evill conscience and will not
bee cured, they worthily
perish without pittie: the
love of their vices keepes
them from imbracing the
fountaine of vertue. They
are withheld by a most
wicked cause from yeilding
themselves to so gracious
a remedie: As they justly
are damned, that had the
truth which saveth, but lo-
ved it not, having pleasure
in unrighteousnesse, *2 Thess*
2, 10, 12.

In not receiving Christ
they are greivous unto God,
who hath given this record
of his Sonne, that hee hath
given eternall life unto the
world, and that life is in his
Sonne: and whosoever hath
his

his Sonne hath life. They that receive not Christ upon this record of God, give no credit to him & so blasphemame him to bee a lyer, *1 Iohn 5, 10*: Fearing least they should bee deceived in resting upon his promise. To derogate faith from the Gospell in which Gods truth and faithfullnesse is cheifly set forth, when men spoyle him of the honour of his truth, what leave they remaining to him? Light of nature teacheth that God is the prime veritie, truth it selfe, and so is to be beleaved in whatsoever hee avoucheth to bee true; whatsoever hee testifieth of his Sonne, all that have notice of it are bound to credit.

Obiect.

God hath testified that
Christ

Christ is the life of the world, that there is not salvation in any other: this record I am bound to beleeve with an historicall faith; but where hath hee said that he is my life? that requires an inward testimonie, which till I have received, I seeme not to wrong God. I must first have his record, before I be guiltie of not receiving it.

There is a double act of faith, direct, which is my receiving Christ that I may bee saved, committing my soule to him to deliver mee from death and to restore mee to my lost happinesse, which is called faith of adherence. This I am bound unto by the exterior record which in the Gospell God hath

Answer.

hath given of his Sonne :
and the Apostle to incite
men to faith, takes his ar-
gument from the dishonour
which is done to God in not
resting on his record, to the
receiving of his Sonne unto
life.

The holy Ghost convin-
ceth the world of sinne in
the ministerie of the Gos-
pell, becaule they beleeve
not in Christ, *Iohn* 16, 9.
Not onely that all the world
out of Christ are in their
sinnes, but that this is a sinne
(which they had not before
they heard him preached to
bee the Saviour of the
word) that they beleeve not
in him for justification from
their sinnes, *Iohn*, 15, 22.
There is also an act reflexe,
which is called faith of evi-
dence,

dence, which is, to bee assured of my salvation upon the inward testimonie of God in my selfe, the evidence of his grace in me; that I doe indeed beleeve and am converted from sinne to holinesse; that I have the witnesse of the water and blood in mee, of regeneration and justification by Christ: wee know that wee have passed from death to life, because wee love the bretheren, 1 Iohn 3, 14. *I have written these things to you that beleve on the name of the Sonne of God, that yee may know that yee have eternall life, 1 Iohn, 5, 13.*

The first act of faith is without experience before it, but the word which wee have received as the word
of

of God, workes in us that beleeve, and so wee have experience, to an increase of our faith.

It is to their reproofe that though they subject their hearts to the Commandement of hearing Christ, and beleeving in him, and labour to worke the worke of God in beleeving in him whom hee hath sent; yet sensible of their unbeleeffe, and fearing least it may hinder the good which they desire, do goe on unchezrefully.

They consider not, that God requires their joy in the knowledge of him to be the Lord which exerciseth loving kindnesse in the earth and doth therein delight, *Ier. 9, 24.* And how mercie

cie pleaseth him where men will give place to it, waiting that hee may have mercie on them; his pleasure being in them that wait on his mercie, *Psal.* 147, 11. And how hee cherisheth the least beginnings of faith when it is as a smoaking flaxe, or bruised reed, *Math.* 12, 20. & how readily Christ apprehends us when wee though weakly lay hold on him.

Mich. 7,
24.
Esay 30,
18.

They observe not the change wrought in them, and the spiritallnesse of their actions now in comparison of that they were before they received this seed which God giveth life unto. The new creature is but as an infant in them, in the understanding of this, and the great consequence of

of it in the evidencing of Christ in them; otherwise it is joyfull. They marke not how that little faith is militant, and gives not quiet settling to unbeleeve in the heart, but dislikes and mournes for it, when the arguments and appearances against their faith are such as they can scarce cleare and answere. But joy is sown for the upright in heart: the mourners in *Syon* shall bee comforted.

Onely let such as seeke the Lord bee exhorted to rejoyce, *Psal. 105, 3. Be joyfull all yee that are upright in heart, Psal. 32, 11.* Taste the sweetnesse of the Gospell, the favour of it is quickening, *2 Cor. 2, 14, 16.* To rejoyce in Christ is a dutie,

ducie, *Philip. 4.* It is also a promise, *Iohn 16; 24.* It is the end of the Gospell that in the blessed fellowship with the Father and his Sonne Iesus Christ, and all the faithfull, our joy might bee full, *1 Iohn 1, 3, 4.* The Apostles care was even in the greatest persecutions to finish his course with joy, *Act. 20, 24.* Intimating that no heavinesse should hinder the chearefull living, and dying to the Lord, of them who have consecrated themselves to him. The beleivers are said to walke in the consolation of the holy Ghost, *Act. 9, 31.* It is their priviledge above the world that they have in Christs stead the Spirit to bee their comfor-

M

ter

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ter

ter, *Iohn* 14, 16 17. They have the Father, the God of all consolation, who hath given us that beleewe everlasting consolation, 2 *Cor.* 1. 3, with good hope by grace, 2 *Thess.* 2. 16. And the Sonne they have, whose consolations are answerable to their tribulations for him 2 *Cor.* 1. 5.

Heaviness may bee irregular even in godly men subiect to passions: our Saviour reproves his Disciples for suffering sorrow to fill their hearts for that which if they had well considered it, should have beere their joy, *Iohn* 16, 6, 7. He blamed something the sorrow of his mother when she found him not in the company, because ignorantly,
and

and ere she was aware, she
set her selfe against God,
Knew yee not that I must
goe about my Fathers busi-
nesse?

It may bee disagreeing
with the season, which
in the occasions it offerres
calls to joy, *Neh.* 8, 9, 11,
12.

It may ~~bee~~ blameable
that it is not governed by
judgement; the thought of
foolishnesse is sinne, and
that foolishnesse that comes
out of our heart defiles us,
Marke 7. 22. Greefe and
thought taking is reprov'd
from the unprofitablenesse
of it. It belongs to prudence
to order the affections so as
they stirre not without good
reason.

It may bee blameable for

M 2

the

the hurt of it to the body; a merry heart doth good like a medicine, but a broken spirit drieth up the bones. An heaueie heart drawes backe the spirits, and consumes the moisture: and to the soule, heavinesse in the heart of a man makes it stoope, depresseth it as it were out of his place, *Prov.* 12, 25. By the sorrow of the heart the spirit is broken, *Prov.* 15. 13, A man enjoyes not himselfe, the spirits are so dulled as a man hath not perfect use of his senses. Christs Disciples failed of their duty about inquiring of the state of Christ foretelling his departing from them, None of you asketh me whither I goe, but sorrow hath filled your hearts

hearts, *Iohn* 16. when *Moses* brought a comfortable message to the people of *Israel*, concerning their deliverance; they hearkened not to him for anguish of spirit, *Exod.* 6, 9. It is required in Gods service, that as it is with reverence in respect of Gods majestie, so with rejoycing in his favour, it is with ~~more~~ strength of spirit: The joy of the Lord is your strength, *Neh.* 8, 10. Recollect the heart therefore to it selfe from the evils that provoke it to passion, reproch it for offering indignitie to Christ in such dejection, Why art thou cast downe O my soule: why art thou disquieted within me? O trust in God, I shall yet give him thanks for the

helpe of his countenance; should not our whole life be the keeping of a feast to the Lord in sinceritie and truth in remembrance of that great deliverance by Christ our passover sacrificed for us? 1 *Cor.* 5, 7, 8.

Vse, 3.

To exhort them that have received Christ with joy, to maintaine their joy. The cause ~~remaines~~ still, and it is a note of the house of Christ to hold fast the confidence and rejoycing of the hope firme unto the end, *Hebrwes* 3, 6. God hath given everlasting consolation through grace, and the Commaundement is, Rejoyce in the Lord alwayes.

1. Digest well the promises, they quicken. 2. Forget not the consolation, whether

whether against miserable or sinfull infirmities. 3. Remember the words of Christ spoken to this very purpose, that his joy might remaine in us, *Iohn* 15, 11.

4. Draw waters with joy out of the wells of salvation, constantly exercising faith in Christ; and draw benefits out of him as a never failing fountaine, with such refreshings as the thirstie receive water. 5. Take heed to the conscience that it bee not offended with sinne fighting against the light and peace of it: wounded it interrupts the joy, but kept cleane, it is a continuall feast.

For warning to such as receive the word of Christ with joy. To take heed of
M 4 deceit,

Vse 4.

deceit, least the cause of their ioy bee not Christ received, but some phantastically apprehension. As some receive Christ and perceive not with joy that they have received him. As a sicke man receives nourishment by his meat, but feeles it not by reason of his malady; so some that taste the word to be good, receive not Christ: the Gospell hath a sweete savour, but it is with the perishing of some that regard not to receive the good of the Gospell.

The joy of Christ received, and the ioy of the temporizer differ in kind: That is, the ioy of the Lord it comes from heaven, wrought by the holy Ghost
Nehem. 8, 10, Rom. 14, 17.
1 Thess.

1 *Theff.* 1, 6. As God is love, so is hee ioy, ioying in himselfe, the Father ioying in his Sonne, *Prov.* 8, 30. The godly nature being communicated to them that receiue Christ, they have this godly ioy, the holy Ghost sanctifying and governing their ioy: the ioy of the temporizer, is carnall, of his owne moving, not by the Spirit: hee hath not the new creation, it is therefore but a fruit of the flesh, which may appeare in their destitution of grace in other things, which shewes them to bee naturall not having the Spirit.

They differ in the matter or object of the ioy. The true receiver of Christ, ioyes in him and the bene-

sits by him, as hee knowes he hath them present or in hope. *Philip. 3, 3.* We reioyce in Christ Iesus, *Philip, 2, 1.* If there bee any consolation in Christ: consolation of being in Christ. *My beloved is mine and I am his,* that is the ioy.

They reioyce that by Christ Gods love is turned toward them, and that God is theirs: they glory in God, *Psalme 44, 8. Rom. 5, 11.* They delight themselves in him as their full felicitie, it is the true sauce that gives a good taste to the benefits which God bestowes upon them, which they take as so many records of their salvation, testimonies that the Lord is their God, which is their exceeding ioy, *Psal.*

43, 4. In whom they incourage themselves in all distresses, 1 *Sam.* 30, 6.

The ioy of the temporizer is partly of his new knowledge of the great things of the Gospell, or conceit of libertie from the fearefull effect of sinne, of selfelove desiring not to perish, but to dye the death of the righteous. The favour of the Gospell is sweet to him, and delights him; but he is never perfumed as the faithfull that come out of the world unto Christ, as with mirrhe and incense, and all the powders of the Merchant; which ascends like pillars of smoke, *Cant.* 3, 6.

They differ in effects, the faithfull reioycing in Christ

Christ, whom they receive of God as the gift of his love unto them unto salvation, love him againe for his love, *1 Iohn* 4, 19. And receiving him as the pledge of all promises in whom they have their certaine fulfilling, they trust in G O D, their faith and their hope is in him, *1. Pet.* 1. 21. and reioycing in him as their redeemer, that gave himselfe for them, they are so wholly possessed of his love, that they live no more to themselves, but to him, *2, Cor.* 5. 14. As the Apostle saith, To me, to live is Christ, *Philip.* 1. 21. The joy of the temporizer either turnes to pride, loosenesse or some perverse effect.

And received him ioyfully,

As

As he received Christ into his heart, so into his house with chearfullnesse; which may bee for our instruction, to receive Christ in his members and in his servants willingly and gladly, loving Christ in strangers, specially being such for religion, wee must use hospitalitie towards them without grudging, *1 Pet. 4, 9.*

The Apostle requires that Christians bee given to hospitalitie, that they follow it, *Rom. 12, 13.* Which requires studie and diligence in exercising it. *Heb. 13, 2,* in saying, Be not forgetfull to lodge strangers, it implies a mindfullnesse of the dutie, so as not to become more remisse in the accustoming a mans selfe to it.

1. Though this be sometimes a part of magnificence and is the worke of rich men, yet it is most a fruit of love, and mercie, which is to be done with cheerefullnesse, *Rom. 12, 8.*

2. Christ is received in the least of his brethren, and counts it done to him, *Math. 25, 35. I was a stranger, and yee tooke mee in, verse 40. In as much as yee did to one of the least of these my brethren ye have done it to me.*

3. Cheerefullnesse in their intertainment rejoyceth their hearts, quiets their affections. *Philem. 7.* The bowels of the Saints are refreshed by the brother, when they are in feare either to want or to be cast upon unbelievers, or sadly suspect

suspect they shall bee counted a burden, and find such fellowship of the Spirit, such compassion and mercie: the comfort of the love they perceive, and voluntary subjection to the Gospell of God doth refresh them greatly, which love they make knowen before the Churches, 3 *Iohn*, 6. As he that eates the meat of him that hath an evill eye, though hee bid him eate and drinke yet because his heart is not with him, hath no pleasure in his sweet morsels, but is more greived at his churlishnesse than comforted with his provision.

God rewards this cheerefull harbouring of his servants in this world and that which is to come; as *Abraham*,

ham, Lot, the widow of Sarephath, 1 King. 17, 16, 23. The Shunamite. 2 King. 4, Thus hee promiseth, if thou bring the poore that are cast out, into thine house, the glory of the Lord shall bee thy reward : to bring them in is more than to take them in upon intreatie, *Esay, 58, 7.*

The smallest gift given of love, a cuppe of water, of cold water to the least of those that belong to Christ, to a Disciple, in that name, shall bee rewarded, *Marke 9, 41.* Which is not simply affirmed but with an asseveration for more assurance: and this excellent vertue of hospitalitie hath greater promises according to the qualitie of persons, which

which in Christian love received, are intreated respectively for their calling and cause for which they are strangers. There being danger in receiving them that are cast out for religion as if they were rebels, *Act. 17, 6, 7*, it is likely the greater daunger may bee in receiving the teachers; therefore our Saviour gives the greater encouragement, saying, hee that receiveth a Prophet in the name of a Prophet, shall have a Prophets reward: to receive him in the name of a Prophet is to receive him as a Prophet and because hee is one, so honouring Christ in his servants, and specially in them that are specially neere him in place and imployed about

bout his kingdome, not only shall hee receive a Prophets reward actively, that which the Prophet gives, as the knowledge of the truth, the opening of secrets of Gods kingdome; but passively, the reward which God gives with respect to the dignitie of the person on whom the benefit is conferred: or as a furtherer of the Prophets worke, a helpe to the truth which hee preacheth, giving such reward as hee gives the Prophet: as if hee had the office of the Prophet and executed it, as 1 Sam. 30. 24: As his part is that goeth downe to the battell, so shall his part bee that tarieth by the stufte.

Vse.

It serves to reprove the hartlesnesse of Christians to
his

to this duty of receiving
CHRIST to their hou-
ses, in such as pertain
to him; some as above
other men they exclude
them from their love, so
from their dwelling, no
lovers at all of them that are
good; some of feare to bee
persecuted with them, be-
cause iniquitie shall abound
the love of many shall waxe
cold: so held with corrupt
selfe love that they dare not
helpe Christians in their
trouble least they should be
counted like them, this is
in a degree to forsake the
cause of Christ, and to bee
ashamed of him. They had
need bee prayed for, as the
Apostle forsaken in his first
answering at *Rome* prayeth
for them that failed him,
God

Mat. 24,
12.

2 Tim. 4,
15.

God preserveth some in safetie when others are in trouble, that the one may succour the other. *Pov*, 24, 12. If thou say, behold, we knew not of it, shall not hee who pondereth the hearts understand it, and hee who preserveth thy soule doth not he know it? &c.

To move to this dutie, it may helpe that wee have examples commended of the practise of it, *Gaius* the hoste of *Paul*, and of the whole Church, *Rom.* 16, 23. This is a singular commendation that he received Christians comming from every place, to his house and table. *Phebe* he gives a great prayse of for her hospitalitie to him and many other, and in thankefullnesse requires

quires the **Saints** at *Rome* to assist her in whatsoever business she hath neede of them, as a thing becoming them, *Rom.* 16, 2. It is the praise of *Lidia* that she constrained *Paul* and *Silas* to tarry in her house, and of the Iailour that setting aside the feare of the governors, he brought them into his house and washt their wounds and set meat before them, *Act.* 16, 15, 34. And of that old Disciple *Mnason* whose love unto this worke to lodge Christs servants was still fresh, *Act.* 21, 16.

2. Our houses with our selves and all that wee have wee owe to the Lord, therefore should they bee open to him, it was enough to say, The Lord hath neede,
Luke

• *Luke* 19, 31. If in his, hee need our house, how can we deny him? let him have it with all willingnesse.

We know not what may come to passe in the earth, *Eccles.* 11, 2. The wise man reasoneth for giving to the poore thus: give a portion to seven and also to eight, for thou knowest not what evill shall bee upon the earth. Give liberally, give to many: it is said of the just hee disperceth abroad, and is as hee that soweth, that casteth his seed at his right hand, and at his left; the reason, the uncertaintie of things, death may come and then the seed time is past, a man cannot helpe whom he would: or it may be he that is able now may want, and he

hee that wants now may bee able to helpe him that in his need hath beene helpfull to him. God ordereth it so that hee that watereth shall have raine, and with what measure men mete unto others it shall be measured unto them againe, *Luk. 6. 38.* Wee have heere no stable or fixed seate, wee are or should bee prepared to leave our houses and all wee have in case of confession, therefore to receive them have already done it.

It is perpetuall infamie to *Diotrephes* that himselfe received not the brethren, and more, that hee suffered not those that would. It must bee true hospitalitie, not to keepe open house with a table

Rom. 16.
17.

table plentifully furnished for any how vile so ever, which is expresse forbidden, 2 Iohn 10. *If there come any to you, and bring not this Doctrine, receive him not into your house, neither bid him God speed.* Not heresies onely but heretickes that spread their heresies are to bee rejected; we must have no fellowship with their unfruitfull workes of darknesse, not onely not invite them, but if they offer themselves decline them: Depart from the foolish man in whom thou perceivest not the lips of knowledge: heare no more the instruction that causeth to erre from the words of knowledge. We must put a difference indeed betweene an hereticke convinced

vinced, that finnes being condemned of himselfe, and one that yet may bee wonne. But receive none such to house in favour of his heresie: That is to bee partaker of his evill deedes; nor converse with him, salute him not, with danger of being seduced: evill words, or evill conversings corrupt good maners, *1 Cor. 15, 33*: Or with scandall to the weake.

But if hee be in extreame want, wee must consider that hee cealeth not to bee our neighbour, therefore we may for his releife receive him to house, or exercise other workes of mercie to him, taking heede still of sinne, of appearance of sinne, and of the daunger of it. Wee must abhorre to bee

N partakers

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partakers

partakers of his evill deeде,
in doing any thing to further
false doctrine, or hinder the
doctrine of Christ.

Bid him not God speed,
may seeme to bee against
civilitie, but it is a discoun-
tenancing of false doctrine,
as the Prophet did the Ido-
latrye of *Iehoram*, of whom
he saith, he would not have
looked toward him; and a
preserving of a mans selfe.
For salutation may breed
familiar speaking together,
and that may prove conta-
gious, and bidding him God
speed, implieth a well wish-
ing to him in his businesse,
and so consent and coope-
ration in some sort; and so
indaungering as to fellow-
ship in sinne, so in his pu-
nishment: As hee that re-
ceives

ceives a true preacher of Christ in that name, furthers his good worke, and is partaker of his reward.

Not that such diligent choise should bee made of them we receive to house, that none but true, godly, good Christians should bee received. There is certaine reward to them that receive a righteous man in the name of a righteous man: so though hee bee an hypocrite yea a reprobate, if hee come in the name of a Disciple of Christ and in that name be loved and entertained. We are to doe good unto all, even men that are evill, are to bee allured by benefits, and recalled to a better course. The office of hospitality is not fulfilled

in communicating our meate, drinke, house, and things pertaining to the refreshing of the body, but in mutuall edification, sweete words, that it may bee understood that the beneficence is done to the honour of Christ.

¶ 7. And when they saw it, they all murmured, saying, that hee was gone to bee guest with a man that is a sinner.

This is the event which this worke of so great mercy and love had among the multitude, they murmured, enlarged by the universallitie, they did all so, declared by the cause a mistaken ground, that it agreeth not with holinesse for an holy man to bee upon any occasion, a guest to a sinner. Another

other mistaking there was ,
that counted *Zachew* a sin-
ner, who was now returned
to innocencie.

To murmur is so to dis-
semble the voice, as also to
let loose the bridle to a petu-
lant tongue, to oppose ones
selfe to some body, yet not
openly to set upon him, but
to condemne secretly what
the murmurer reproves not
to his face, commonly whom
hee bites with a poyson-full
tongue: or it is an inordi-
nate affection, arising of
impatience in adversities,
or of an evill interpretation
of other mens workes or
deeds.

This is the event of well
doing , of good actions; in
some, they are grudged at,
meete with evill constructi-

ons, are evill thought of, and evill spoken of. This event befell the actions of him who did all things well, and nothing amisse. *Luke 5, 30. Why doe yee eate and drinke with Publicans and Sinners? Math. 9, 11. Why eateth your Maister with Publicans and Sinners?* It carried a shew of ingenuitie and simplicitie, but with a heart of gall against Christ, condemning his doing as unworthy of his person and office. *Luke 15, 2. When the Publicans and Sinners came to heare him, the Pharises and Scribes murmured saying: This man receiveth sinners, and eateth with them.* Malicious hypocrites misliked and spake evill of what Christ spake or did, how true and profitable

ble soever. He kept company with them to leade them from their sinnes to righteousness, and it was so plaine that it could not bee denied; but being envious they misconstrued and misliked that which was well done. *Simon* the Pharisee though no proud contemner of Christ, nor sworne and violent enemy to his doctrine, yet ignorant of the office of Christ that hee was sent with the grace of reconciliation to save that which is lost, hee is offended that a sinner is gently received, who in his opinion was to be expelled the companie; and thinketh in himselfe that Christ is not so much as a Prophet, because he knew not (as he thought)

what manner of woman it was.

To suffer as evill doers even for workes of grace, is incident to gracious men, *2 Tim. 1, 12. Davids* enemies were moved against him because hee followed goodnesse: onely hurt him for that cause that hee would live godly, *Psal. 38, 20.* His benefits towards them could not overcome their malice, but they requited him with injurie. The Apostle puts the case: *What is hee that will harme you, if yee bee followers of that which is good? 1 Pet. 3, 13.* Hee that studies beneficence and bestowes himselfe in demeriting others, one would thinke should soften iron minds, and Experience teacheth

teacheth that they that governe their tongue, love peace, hurt none, but apply themselves to doe good to all as they can, are lesse obnoxious to the injuries of wicked men: but when the quarrell is religion, then humanitie is laid aside, & they that will live according to the doctrine of Christ godly, shal suffer for righteousness.

Not onely evill men that are murmurers of destinate malice, but even good men of some weaknesse either in judgement, as they of the circumcision that contended with *Peter* about his carying the Gospell to the Gentiles, and eating with them; or of some envy may mislike some good actions, as *Iosuah* misliked and would have

had it forbidden that *Eldad* and *Medad* prophesied in the Host, *Numb.* 11, 28, 29. It may bee that some man of an evill mind may grudge at a good worke under a faire pretence, and deceive some well meaning men and leade them into some murmuring. As is thought of *Judas*, out of covetousnesse grudging at the cost in the oyntment powred upon Christ, as wast, which might have helped many poore people if it had beene sold and given to them; that others of the Disciples were so drawen to mislike it and murmur, *Marke* 14, 4, 5. *Math.* 26, with *Iohn* 12, 5, 8. Some murmurers are said to speake evill of things they know not, a madde boldnesse.

nesse not fearing to condemne things that exceed their capacitie: It is of prostitute ignorance arising of an evill disposition to shew some pride and petulancie, to speake evill of things they understand not, assenting to the conclusion without knowledge of the true cause.

In doing our dutie wee must be content with Gods approbation, it is enough that we are allowed of God though wee desire also to manifest our selves in the consciences of men: our resolution must bee to shew our selves the servants of Christ in good and in evill report; when men speake well of us, and when they dispraise us, wee have one Lord

Vse.

Lord to whom wee stand or fall; if we doe of faith what wee doe particular and vniuersall, we please God, and have a good conscience, and the fruit of our righteousness is peace; the effect thereof quietnesse and assurance for ever, *Esay* 32, 17. Neither shunne nor cease to doe good though men of ignorance or ill affection be offended.

We must labour to bee without offence, not onely to give none, but to take none to make us weake, fall, or goe backe. Two things helpe to this, light, and love, *He that loveth his brother abideth in the light, and there is none occasion of stumbling in him, 1 Iohn, 2, 10.* To love ones brother is to bee of a
mind

mind well affected towards him, shewing it in benevolence, and beneficence, according to his power, and that for Christs sake, which ariseth of the light of faith. In whose mind the true light (Christ apprehended by faith) doth shine: the Law concerning brotherly love is written in his heart by the Spirit, which is a testimonie not onely of his being but abiding in the light, persevering in it. And this light and knowledge of Gods Commandements so guides him, that hee goeth on his journey to heaven which he hath undertaken with expedition, without offence or hinderance: and love in his heart carries him with respect to the whole law, that
the

the Apostle saith, hee that loveth another hath fulfilled the Law, whatsoever Commandemēt there is, it is comprehended in this saying, namely: *Thou shalt love thy neighbour as thy selfe.* Love worketh no ill to his neighbour, *Rom. 13, 8, 9, 10.* Charitie behaves not it selfe unscemely, seeketh not her owne, thinketh not evil, &c. *1 Cor. 13, 5.*

And it is to bee observed that hee doth not say, there is no scandall to him, but there is no scandall in him. Though many scandalls are offered of the world to him that loves his brother: none peirceth into his mind, or is so in his mind whereby hee is hindred from leading his life freindly and peaceably
with

with his neighbour.

Hee so farre offends not,
and is not offended as hee
hath light abiding in him
and walkes in it: but because
hee is but in part taken out
of the darkenesse, and his
love is not perfect; there-
fore in respect of the re-
mainder of ignorance and
selfelove, unsanctified, hee
offends and takes offence,
stumbles in many things: but
as his knowledge increaseth
and his holy love, so hee is
more pure and without of-
fence: for which the Apostle
praied for the *Philippians*,
that their love might a-
bound still more and more
in knowledge and in all
judgement, that they might
bee sincere and without of-
fence till the day of Christ;
that

that they might hold on a constant course in their puritie without stumbling: this is one great part of their felicitie that love Gods Law; nothing shall offend them, *Psal.* 119, 165. Most great tranquillitie, and true securitie.

That he was gone to be a guest with one that is a sinner.

This is that which offends them, his fellowship with a sinner. It is to bee inquired 1. who is a sinner or in their account such. 2. whether it bee a sinne to have fellowship with them?

A sinner in their account was one of prostituted wickednesse, living, and taken in notorious and manifest sinnes, for which they were excommunicate out of the Synagoue

Synagogue; and the Scripture saith some thing to this purpose: in degrees of sinnes it seemes more to bee a sinner than to bee ungodly, *1 Tim. 1, 9. 1 Pet. 4, 18.* Where shall the ungodly and the sinner appeare? *Psal. 1, 1.* Blessed is the man that hath not walked in the counsell of the ungodly, nor stood in the way of sinners; of the *Sodomits* it is said they were sinners before the Lord exceedingly, *Gen. 13, 13.* They feared not in the sight of the Lord and before his face to designe any wickednesse though never so vile; therefore they that sinne with impudencie are said to declare their sinnes like *Sodome*. *Esay 3, 9.*

So they began to bee called

led sinners which fell, not of ignorance or weakenesse, but did evill of destinate malice, without all reverence of God. 2. Who offended not in some lesser error or fault, but lived in hainous wickednesses. 3. Who fell not once into such sinne, but by frequent acts acquired an habite, exercised in evill, it was as their certaine kind of life. 4. When they committed their sinnes not in secret, but so manifestly and notoriously as men of ordinarie honestie abhorred them.

Hence by little and little followed that Pharisaicall persuation, that they which were not defiled with such notorious sinnes, were just even in the sight of God;

of

of which men Christ saith, he came not to call the righteous, *Math. 9, 13.* Such as in a loftie and proud mind with trust of carnall workes, thought themselves righteous, and despised others, *Luke 18, 9.*

And so was there a distinction of hypocrite and sinner; the hypocrite having some seeming righteousness, precious with men, but so defiled with a filthy heart, that God who knowes it abhorres it, *Luke 16, 15.*

But a sinner taken generally is every one that is not in Christ. So as hee is still guiltie in his conscience, his sinnes are imputed and are upon his owne score, as his debts not discharged,

There

Iohn 9.
41.

There is sinne remaining and sinne removed or transient. It is remaining when men do not come to Christ. The Spirit convinceth the world of sinne because they beleeve not in him; that they are yet in their sinnes, because that which unites men to Christ, faith in him they have not, and so remaining devided and separate from him, sinne reignes in them. *Iohn 16. 9.* Sinne transient not onely in respect of act, but concerning guilt and punishment is, when men know their sinne, and betake themselves to Christ that they may be justified in him, they have forgivenesse of all trespasses, so as they are not the faults and sinnes of that man; God hath received in Christ

Christ a full satisfaction, and counts himselfe to have no wrong by him, puts away his anger and loves him freely. *He is the Lambe of God that takes away the sinnes of the world,* *Iohn 1, 29.* Whatsoever alienated God from man hee takes away by the Sacrifice of his death.

A sinner is he who is not sanctified; a Saint and a sinner stand in opposition, a good man and a sinner, *Eccles. 9, 2.* a sinner is but flesh, *Gen. 6, 3.* *Iohn 3, 6.* And in the flesh there dwelleth no good thing, they that are in the flesh cannot please God: nature is wholly corrupted, so as men are by nature children of wrath; not by nature created in the
first

first man, but as hee corrupted it and is now conceived in the carnall generation, in our first birth wee bring with us such a nature as is altogether sinne, *Psal. 51, 5. In sinne did my mother warme me.*

But hee is no sinner which is borne anew, though hee have sinne in him, hee is just and good, compared with them that are in the flesh; and by inchoation hee is a new creature; old things are passed away, hee hath the godly nature, the seed of God abides in him: hee is in the number of Saints to whom the kingdome of God is given, whose king is the Lord, *Revel, 15, 3, Thou king of Saints.*

A sinner is he that cōmits
finnes

finnes ungodly, such are called ungodly sinners, *Iude* 15.

To commit finnes ungodly is not to commit sinne of infirmitie, which befallles the Saints on earth, in whose hearts is Gods Law: but either deceived by ignorance, or when the temptation is so strong that the will is over-caried, and the affection in the corruption of it violent against their regenerate will and affection, they doe that which they would not, but hate.

But it is to sin out of the full maliciousnes of the wil, the heart destitute of al godly feare to sin, the hart works iniquitie, *Esay* 32, 6. As it was in *Judas* his sin so committed as could not agree to any that had his heart indued

dued with heavenly grace, there fore hee is excepted in the testimonie that Christ gives of cleanness to his Disciples: You are cleane but not all, for hee knew who should betray him. *Peter* Christ knew would deny him three times, yet hee is pronounced cleane: Hee wrought no such thing in his heart, his purpose and love to Christ was against it; and so in the rest of the Disciples that were to fly from him and leave him alone, they were over-taken with temptation, the corrupt feare of man prevailing against the feare of God, which was true but weake in them.

To him our Saviour saying, That which thou doest,
doe

doe quickly, discovered the studie and meditation of a perfidious minde, most intensively rowling and labouring of a wicked treason against his good Lord, *Iohn* 13, 27.

Hee finnes ungodly that neither doth good nor loves it, hath no heart to internall pietie and justice; loves sinne when hee forbears to doe it: is alienated from righteousness, is the servant of sinne, *Rom. 6, 20*, And of corruption, *2 Pet. 2, 19*. Addicting himselfe to sin, making it his Lord, subjecting himselfe with all his heart, to fulfill the lusts of it, yeilding his members as servants to uncleanness and to iniquitie, unto iniquitie, to doe the workes of unrighte-

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O righte-

righteousnesse.

Hee is not a sinner that purgeth himselfe in a studie of puritie, 1 *John* 3, 3. It is opposed to the committing of sinne, v. 4. That effectually resists sinne with a double warre, defensive to preserve himselfe from the hurt of it, 1 *John* 5, 18: And invasive to overthrow the kingdome of it altogether and bring it to nothing, that the body of sinne may bee destroyed: that walke not after the flesh but after the Spirit. Every mans life is a certaine way, unto which is fixed a certaine scope and end; when all things are of the flesh & are referred to the flesh, the flesh the rule & scope of life with those things that belong to it. One may

may bee said to walke after the flesh, though he do some things by occasion w^{ch} seeme to pertaine to the Spirit.

But in whose mind and intention the Spirit hath vigor, that this purpose and course or institution of life depends thereupon, he may bee said to walke after the Spirit, though sometimes some things are incident which seeme to resemble the disposition of the flesh rather than of the Spirit; yea sometime the flesh appeare more than the Spirit, when the mind in a kind of generall motion of the true faith tends unto God, in particular causes there is somewhat which hinders the light of it, and hee too much more than is meete is indulgent

to his affections, and addicted to his owne witte, 1 Cor. 3. 3.

It is one thing to walke in sinne, it is another to fall into sinne, when his walke is in the light of knowledge and faith; as it is one thing to fall into the mire, another to through ones selfe into it and with pleasure to wallow in it: in that there is a hard necessitie of sinning through frailtie, in this there is a certaine and destinate will.

The dominion of sinne stands in assent and workes, but then the assent is not onely antecedent but consequent; the worke not broken off but continued, where consent is given by infirmity, which repentance forthwith breakes off: sinne reignes

reignes not, when that which is done is by and by condemned, and that it may bee done no more, suit is made with godly prayer; and the mind called to reason hates it selfe and its deed, greatly desiring to bee unburdened of the burden of infirmitie. The reigne of sinne is which addicts the whole man unto the service of it. But where the Spirit of God workes and succeeds, not alwayes to the preventing of sinne that it bee not done, yet to saving repentance after it is done, makes to profit still more to a will of not sinning: not excusing a mans selfe that hee sinneth with the flesh not with the spirit, but greatly

O 3 accusing

accusing himselfe, & lamenting that the flesh is not subject to the spirit. Not by compulsion of judgement, which may bee in sinners who see better things and approve them; the Divell himselfe is not ignorant that vertue is better than vice, yet loves vice more than vertue; but where it is of propension, of will and studie to bee better. Not the horror of punishment but the loathing of sinne which is not their pleasure but their burden, there sinne hath no dominion though in the conflict a man carie away sore wounds.

2.

To the second, their quarrell, because hee went to be a guest with a sinner: whether all fellowship with sinners

ners bee sinne to a godly man ?

A. It is not sinne absolutely for a godly man to have fellowship with sinners: by the example of our Saviour who resorted to the feasts and dinners of sinners, to take opportunitie of converting or convincing them; as when hee called *Matthew*, and hee made a great feast for him, hee refused not the fellowship of Publicanes at table, *Luke 5, 29*. So when *Simon* the Pharisee bid him to dinner, desired him that hee would eate with him, hee went into his house and sate downe to meate, *Luke 7, 36*. Hee went into the house of one of the chiefe Pharisees to eat bread on the Sabbath day, *Luke 14, 1*. This was
O 4 the

the wonderfull love and humanitie of Christ, that though they were the enemies of the truth, yet to the end that hee might winne them, he thus condescends to the taking all occasion to blesse and do good.

The Apostle leaves it free to a Christian to goe to an infidels house to feast if hee bee called and invited of him, 1 Cor. 10. 27. The fellowship of the table is a simbole of love and friendship, and conserves humanitie: onely hee makes it so one of those things that are lawfull, as it is by circumstances to be deliberated of for expedience and edification; whether it bee safer to avoid daunger and scandall, to tary at home; or whether

ther there may not be hoped for some fruit of going, and that without offence.

1. There must bee consideration of the partie, whether hee be well grounded in knowledge, confirmed in faith and godlinesse, or ignorant and weake: if they be strong and able to maintaine the doctrine of truth and convince the falsehood, and they bee left free without being compelled to any of their unlawfull wayes, they may use the fellowship of sinners.

2. They must looke to their motive or impulsive cause, that it be love to their salvation and Christs kingdome, and to their end which is the same in forbearing their societie, and their

using of it that they may come to repentance.

3. They must teach those sinners with whom they are so conversant, and bee working upon them for faith in Christ Iesus and repentance towards God, not leaving off so long as they have fellowship with them. Our Saviour enjoined one whom he had cast many Devils out of (though hee prayed him that hee might be with him) to goe home to his freinds and tell them how great things the Lord had done for him, &c. And hee did it with fruit, all men did marvaile not with such an admiration as useth to hold some, of things which they approve not, but admiration with prayse; and it is likely

likely either a fruit of faith or some beginning of it, he published the name of Iesus, the Gospel concerning him, and that confirmed by such a miracle in himselfe, which was the wonderfull mercie of God that being so unworthily rejected of the *Gadarens*, though he forsooke them himselfe according to their desert, yet hee sent them one more acceptable than himselfe among them, who prevailed with such an ungodly people. All men have not one houre appointed them to beleeve; some fruit comes at length.

4. It is most convenient that they shew themselves freindly, gentle, loving, well deserving of them with whom they so converse; it
much

much availes to receive the truth when it is perswaded hee loves. And therefore they must not have their conversation with them for their owne gaine and profit: but with respect meerly of winning them to Christ. When it appeares there is no hope of that, if they shew themselves obstinate in their evill, and give just cause of despaire of their amendment, then wee are to forsake them and have no fellowship with them further than necessitie of life enforceth, either if they bee extreme sicke and cannot be helped but by our travaile, or if wee our selves were in such necessitie as we were not able to get things needfull for our sustentati-

on by any other meanes than among them: also for buying & selling things necessarie for life, in such things as civill states and conditions do require.

5. During their conversing with sinners they must have a great care of their life that it to bee holy and just, practising such vertues as in their light are commendable, *Philip. 4, 8.* It is said of the Christian wife that she may winne an infidell husband by her conversation. They hold out the word of life and shine in the beames of Gods holinesse, as lights in the world, in the midst of a crooked and perverse Nation, blamelesse and harmelesse, sincere and as the Sonnes of God, without rebuke.

And

*Phil. 2.
15, 16.*

And they must have no fellowship with their unfruitfull workes of darkenesse, *Eph. 5, 11*. Seeing they are light in the Lord, it is not meet either for them or him in whom they are made light, to communicate in the workes of darkenesse, either in deed or word or heart. *2 Cor. 6, 14*. What fellowship hath righteousness with unrighteousnesse, what communion hath light with darkenesse? *v. 17*. Wherefore come out from among them and be yee separate, saith the Lord, and touch not the unclean thing, and I will receive you. Against this communicating in evill *David* prayeth, *Psal. 141, 4*. Incline not my heart to any evill thing,

thing, to practise wicked
workes with men that
worke iniquitie; let mee not
eate of their delicates, nei-
ther by feare of daunger
overcome, nor by their de-
licates entised, let mee doe
any thing that may offend
thee. Such fellowship is
forbidden whereby wee are
infected, or the wicked con-
firmed in their wickednesse,
the weake offended, or the
name of God blasphemed.
To the first, *Prov. 13, 20. He
that keepeth company with
fooles, shall be broken or shall be
the worse: evill communicati-
ons corrupt good manners, 1
Cor. 15, 33.* To the second:
That when they would have
cured *Babel*, and she would
not be cured, they must for-
sake her. An *Hereticke* after
one

once or twice admonition, sufficiently convicted, avoid: a brother abiding obstinate and and impenitent after all meanes of cure, count as the Iewes counted the heathens and Publicans, but that as a medicine to one in whom it may bee supposed there is life; that they may have their flesh that so did oppresse the spirituall life, destroyed, that the spirit may bee saved, that they may learne not to doe such things. It is a reall rebuke, with such a one, no, not to eat, 1 Cor. 5, 11. This is the judging of them that are within, not despising them but providing for our owne health and salvation: a little leaven leaveneth the whole lumpe. To the third the
Apostle

Apostle requires charitie in the use of our libertie, and that all bee to edification. Weake brethren may bee persuaded that it is lawfull for the to do the same thing, to use familiaritie with the wicked, whereby they come either to bee abated in their zeale, or corrupted in their minde or life; consideration must bee had of them. To the fourth our rule is, Let all bee done to the glory of God, 1 Cor. 10, 31. If by our conversing with the wicked, the glory of God be not advanced but indaungered, the Gospell evill spoken of, wee must abstaine. But where these daungers are not, it is good. And the worke of a mans wisdom, the fruit of the righteous
and

and a chiefe fruit, to winne soules, as the fruit of the tree of life was the chiefe of all the fruit of the garden.

It is true, a vile person is to bee contemned, *Psal. 15, 4. The wicked is abomination to the just, Prov. 29, 27.* But a difference must be put betweene the sinne and the person, the warre must bee with their sinne: their persons capable of salvation must be loved, as that which is of God in them; onely that hated which is of the Divell, which God hates, their sinne. *David* professing his not sitting with vaine persons, not going in with dissemblers, notes his freedom from participation of their counsell, and societie of their workes, such fellowship

ship• hee abhorred, against which hee opposeth his walking in the truth, setting Gods goodnesse before him, living in the faith of God, and committing all events to his providence.

There is a severitie against sinners that is of false righteousness, not zeale but carnall bitterness, whereby hypocrites looke at others sinnes not to amend them, not declaring Gods wayes unto them that they might be converted to him, but to condemne them, as so many maisters; yet are they not washed from their filthinesse: They receive not those whom God hath received, that have repented their sinnes, and are returned to righteousness; as

as this multitude condemned *Zaccheus* as a sinner, who had obtained mercie to beleeve in Christ, and gave notable testimonie of true conversion. *Simon* condemned *Mary* whose defence Christ tooke upon him. The elder brother of the prodigall, envied the favour shewed to his brother returned, and notwithstanding his repentance still reprocheth him with forgiven sinnes: but Christians must bee gentle, shewing all meekenesse to all men; that which they are, wee were. The love and mercie which made us that which wee were not, may make them that which yet they are not. A man of estimation for true wisdom, must shew
out

Tit. 3.
2, 3.

out of a good conversation
his workes in meekenesse of
wisedome, *Iam. 3, 13.*

*Verse 8. Zaccheus stood and
said unto the Lord, Behold
Lord, the halfe of my goods I
give to the poore, and if I have
taken any thing from any man
by false accusation, I restore
him fourefold.*

This profession made to
the Lord (which honour
Zaccheus gives to Christ, be-
hold Lord) and before
them which were present,
not hindered by the mur-
muring multitude, is a testi-
mony of the stable faith and
unfained repentance of *Zac-
cheus*, as our Saviour infer-
reth from it in the next
verse. He professeth workes
contrarie to his former
course of life, faith working
by

by love carieth him in thankfullnesse for the love and mercie which hee hath received, to give one halfe of his goods to the poore. And not onely forsakes his fraud and oppression, but promiseth satisfaction for the wrong hee hath done, and that abundantly foure fold. From whence we may gather that the inward Change in the soule will shew forth it selfe in word and deed; faith and repentance though inward graces, yet declare themselves in such fruits as beare witnesse of them. *A good man out of the good treasure of his heart brings forth good things. Mat. 12, 35.* As the man is so doth hee devise, speake, and worke: having received

ved a new forme as I may say, he worketh according to that forme; the Spirit that hee hath received impells him, and is in him so as it flowes forth as rivers of water, *Iohn* 7, 38, 39. From the habits of grace and interior acts proceede exterior workes, the righteousness inherent declares it selfe in working righteousness, 1 *Iohn* 3, 7. For good speech, *Salomon* saith that the words of the pure are pleasant words, both acceptable to the Lord as a cleane sacrifice, and profitable to the hearers, ministring grace to them. The tongue of the just is as choice silver, pure and precious and enriching many, *Prov.* 10, 20. They have springs of wholesome words

Prov. 15.
26.

Prov. 15.

words within them, the law of God is in their heart, and thence their mouth speakes wisdom, and their tongue talkes of judgement; their heart teacheth their mouth, and addeth learning to their lipps, *Prov* 16. 23. That their lipps droppe honey combes, honey and milke is under their tongue, *Cant.* 4, 11. Sweete words, wholesome and nourishing, their lipps feede many, *Prov.* 10, 21. Their wholesome tongue is a tree of life, which both giveth and increaseth Spirituall life: the faith in their heart, in love to God and men, to bring glory to God, and to edifie men, opens their mouthes in confession, *Rom.* 10, 10. 2 *Cor.* 4, 13. Though in some
for

for a time, humane feare prevailes so, and the love of their credit with the side they tooke part with before, that they declare not themselves presently, till grace get the victorie: As in *Nicodemus*, *Ioseph of Arimathea*; and as some conceive of those rulers that beleevved in Christ, but for feare of the censure of casting out of the Synagogue did not confesse him, *Iohn* 12, 42. And as their speech so their deeds declare their inward grace, they are lively branches of the true vine, and there is a blessing in them; they bring forth fruit meete for the branches of such a vine by the sappe of grace and life which Christ putts into them, *Iohn* 15, 5. As

P

they

they are resembled by trees planted by the rivers of water, they bring forth fruit as trees of righteousness, the planting of the Lord that hee may bee glorified, *Psal. 1, 3. Ier. 17, 8.* And as they are considered in their marriage to Christ by his vertue, they bring forth fruit unto God, *Rom. 7, 4.* They are created unto good workes, sanctified and prepared, they are apted & made meet for the Lords use, and doe workes of honour in the great house of the Lord whereby they declare themselves to be vessells of honour. Christ compares his Church, in the severall members of it (which hee calls the Churches plants) to an Orchard of Pomegrates

nates and pleasant fruits with all the chiefe spices, *Cant.* 4, 13, 14. The Church tells Christ, that at their gates are all manner of pleasant fruites new and old which she hath laid up for him, *Cant.* 7, 13. The wisdom from above is full of good fruits, *Iam.* 3 17. It is an effectuall wisdom, not suffering them to be unfruitfull in the knowledge of Christ: They shew their grace in the negative commandement and in the positive; in the negative, sinne no more: as by Gods mercie and truth their iniquitie is purged, so by the feare of the Lord they depart from evill, *Prov.* 16, 6. Their love in the Lord stirres up an hatred of evill in them, as it

Rom. 7,
15, 22.

Esay 51,
1.

Esay 32.
8.

is foule and vile, against the holinesse of the Law of God which is their delight, their hope of their similitude to Christ makes them purge themselves and studie puritie; and to keepe their evidence faire whereby they have some assurance of Salvation, they buffet their bodie and bring it in subjection, 1 Cor. 9, 27. For the positive Commandement, they are noted of this, they follow after righteousness, and out of disposition and inclination to good, they are said to devise good, Prov. 14, 22. As the liberall man deviseth liberal things.

The Law is not onely in their mindes but in their wills, and their will not altogether ineffectuall; God that

that gives to will gives also to doe of his good pleasure, that as the Apostle speakes of *Demetrius*, they have a good report of the truth it selfe, 3 *Iohn* 12. The evidence of the thing it selfe testifies the workeing of righteousness so as is worthy praise amongst men.

It serves to reprove that shame and fearefullnesse whereby we shunne to be knowne to be that towards God which we are indeede. *Zaccheus* professed before the Lord that hee was now another man; though *Nicodemus* and *Ioseph* of *Arima* *rhea* secreted their grace for feare of the Iewes the great enemies of Christ, yet they grew bold and shewed their love to Christ in an hono-

Vse.

Esay 19,
19.

rable buriall of his dead body. It is prophecied of the converted in *Egypt* that they should speake the language of *Canaan*, professe their change from serving Idoles to serve the living and true God, and set up an altar to the Lord in the midst of the land of *Egypt*, imbrace his doctrine and worship him after his will: and more generally in the kingdome of *Christ* it is said of them on whom God powres out his Spirit, that they shal say I am the Lords, call themselves by the name of *Iacob*, and subscribe with their hearts unto the Lord, *Esay* 44, 5. Wce must pray for the Spirit of power, of love and a found minde, which God gives, *2 Tim.* 1,

2. It convinceth them of vanitie in their profession of faith and repentance, that shew no prooffe thereof in workes. *James* writes against such a barren profession: as words make not a liberall man, neither can they make a faithfull man: faith if it have no workes is dead being alone, *James* 2, 17. Workes are the breath of faith, which testifie of the life of it. The faith which joynes us to God, *1 Thess.* 1, 3. by Christ is an effectuall faith, it is working by love, *Gal.* 5, 6. And they are joyned together, faith in the Lord Iesus, and love to the Saints, which shewes it selfe in workes and labours.

Paul prayed for *Philemon*,
P 4 that

that the communication of his faith, may become effectuall: though faith have her seate in the heart, yet by fruits through love it is communicated to others. The communicating of his faith is meant of the offices which faith commands, as of benignitie to the needie and afflicted Saints, that by such communicating of it selfe it might increase or be made more evident, and every good grace in him and his may beeknowne and acknowledged; that by experience men may see how rich they are in Christ, the vertue of the Spirit so bewraying it selfe in his dwelling in them.

*Behold Lord, the halfe of
my goods I give to the poore:*

His

His love is bountifull, giving halfe hee hath to the needy.

This is one way to expresse and exercise love towards God and men, liberalitie, benevolence, almes deeds to the poore, having received mercie moving to shew mercie: This specially is the repentance of covetousnesse, to turne liberall and mercifull. Therefore our Saviour saith to the Scribes and Pharises; But rather give almes of such things as you have, and all things shall bee cleane unto you, *Luk. 11, 41*. It is opposed to their ravening, and extortion and briberie, evill wayes to fill their plat-
ters with: this giving of their owne is a witnesse of the in-

ward repentance, being an act of Charitie it argueth faith in Christ and remission of sinnes.

Generally, that which is required of a man is his goodnesse, *Prov.* 19. 22. His beneficence specially becomes him, to bind many to him with benefits. It should bee his studie as to live religiously towards God, so in doing good unto men, and then may he seeme to have attained the end of his condition, when hee is as a God to man, when hee profits him. It is one proper-
tie of a good man, that hee is mercifull and his light shines in darkenesse, *Psal.* 112, 4. His prosperitie which in the Scripture is often noted by light, doth so
abound

abound, that hee doth graciously and mercifully and righteously powre out of his blessings unto these that are in darkenesse, that are pressed with calamities.

It is much to Gods honour, *Prov. 14, 31.* As hee that oppresseth the poore reproveth him that made him, so hee that sheweth mercie to him honoureth him; doing good to the servants that are in miserie, hee declares how hee esteemes and loves their heavenly Lord. Hee chooseth to bee honoured and served by mercie and kindnesse shewed to his, and reckons it done to him. He that gives to the poore lends to the Lord, that bestoweth it freely, respecting his wants
that

that is needy with a mercifull, pitifull, and bountifull heart for the Lords sake, hee honours him, and God counts it as if hee were gratified and had a good turne done to him.

It not onely releiveth the poores necessitie, but also abundantly causeth many to give thanks to God: a grace administred to the glorie of the Lord, 2 *Cor.* 8, 10. The Christians that receive it, glorifie God for their professed subjection to the Gospell of Christ, that in Christs name doe so liberally distribute unto them, 2 *Cor.* 9, 12, 13. It were sufficient to move to it, that it is an odour of a sweete smell, a sacrifice acceptable and well pleasing
to

to God, *Philip*. 4, 18. *Heb*. 13, 16. But as a thing accepted of God, when it is done to his name, a worke of love, it hath present fruit, and future reward, so that hee that hath mercie on the poore happy is he, *Prov*. 14, 21. Hee that hath a bountifull eye shall be blessed: for hee giveth of his bread to the poore.

For temporall reward: There is that scattereth and is more increased, *Prov*. 11, 24. The liberall soule shall bee made fatte, and hee that watereth shalbewatered also himselfe. Springs and wells though they bee much drawen, yet they abound with water. The liberall person shall stand by his liberalitie, *Esay* 32, 8. Hee that

that giveth to the poore shall not lacke, *Prov.* 28, 27. The Lord will recompence him what he hath laid out, *Prov.* 19, 17. Hee that minnstreth seed to the sower shall minister bread for their food, and multiply their seed sown, and increase the fruits of their righteousness, *2 Cor.* 9, 10. The God of those poore servants of his shall supplie all their need, *Philip.* 4, 19.

2. In spirituall graces God many times rewards this mercie and liberalitie, *Luke* 16, 11, 12. If yee have not beene faithfull in the unrighteous Mammon, who will commit to your trust the true riches: If yee have not beene faithfull in that which is another mans, who will give you that

that which is your owne? On the contrary, it appeares that they that dwell in heaven and free and at libertie, count nothing of this world theirs, but as stewards to the Lord faithfully dispenſe their goods according to his mind, ſhall bee bleſſed, and truſted with ſpirituall riches true treaſure, his owne becauſe the fruition is everlaſting. *Cornelius* his almes with his prayers came up, for a memoriall before the Lord, his reward was to have **Chriſt** revealed unto him by *Peter*; whom when he heard, the holy **Ghoſt** fell upon him, *Act. 10.* Men get aſſurance of a gracious eſtate, for miniſtring to the Saints of love, is oppoſed to that from which reprobates fall,

fall, *Heb.* 6, 9, 10. *1 King.* 18, 13, *Obadiab* alledged to *Eliab* as prooffe of his true feare of God, that hee preserved the persecuted Prophets, and fed them with bread and water. If we love the brethren in deede and truth, wee know that we are of the truth, *1 Iohn* 3, 19. It furthers our assurance of eternall life. The mercifull are blessed for they shall finde mercie, *Math.* 5, 7. Mercie rejoyceth against condemnation, *Iam.* 2, 13. A godly man moved with compassion, with respect to Gods Commaundement, lifts up his head, and overcomes the feare of being condemned in judgement, because God hath put this grace of mercie in his heart whereby

whereby hee is carried both in softnesse to his brethren, not hard and rough to them; and to releve those that stand in need of his helpe, the ground is Gods promise to the mercifull. The Apostle calls it laying up a good foundation against the time to come, that we may inherit eternall life, 1 *Tim.* 6, 19. Three things are implied. 1. That there is eternall life to be obtained. 2. That the foundation of eternitie is to bee laide heere. 3. That the state of the next life follows the state of this, as the upper building followes the foundation. Christ is the onely foundation, but good workes are by Gods promise as testimonies of our being in Christ, a strengthening

thening to our hope. God hath promised reward in heaven to them that shew mercie to his poore; he that is mercifull rewardeth his owne soule, *Prov.* 11, 17. It is to make freinds for another world, that may receive us at our death into everlasting habitations, *Luke* 16, 9. The good will give freindly testimonie to the conscience that such have not beleevved in vaine, and God counting done to himselfe, crownes the worke: Christ promifeth a Prophets reward to him that receives a Prophet, a righteous mans reward to him that receives him in the name of a righteous man, and him his reward that receives and refresheth as hee may, though

though but with a cuppe of cold water in that name that hee belongs to Christ, a Disciple, *Math. 10, 41.*

The Apostle puts a case of giving all a mans goods to the poore, and it shall profit him nothing.

Object.

The Apostle gives the reason, because it is not in him an act of love, hee hath no love. A man living in reigning sinne destitute of grace, can looke for no reward, hee is in the flesh, and cannot please God.

Answe.

Other rules there bee to bee observed in giving, as a just possession as in the example of *Zacheus*, his ill gotten goods hee restored, and gave halfe his owne. *Prov. 5, 16.* Let thy fountaines flow forth, and the rives of waters

*Est modus
in dando,
quid, cur,
cui, quo=
modo,
quando.*

waters in the streets. Not onely take part of thy goods thy selfe, but distribute them liberally to those that want. The Apostle requires of him that stole to steale no more: but to labour with his hands the things that are good, that of his honest labour he may have to give him that wants, *Ephes* 4, 28. *Hee that hath this worlds goods (saith the Apostle Iohn) and sees his brother have need, and shuts up his compassion from him, how dwelleth the love of God in him?* So the goods must lawfully bee possessed, and it must be an act of love to God and to our brethren, *1 Iohn* 3, 17. The goods that are unlawfully withheld from the owner, must bee restored, as followes
in

in the text.

There be three sorts of ill gotten goods. 1. When the injustice is onely his that hath gotten them, as in oppressing, usurie, theft, rapine, defrauding, over-reaching, &c. when the right and dominion is not transferred from the owner; of such, men may not give almes, but restore them as an act of justice in putting a man in possession of his owne. When by diligent inquisition it appeares that neither the parties wronged, nor any of their kindred is alive; it must bee given to the maintenance of the Ministerie and Gods worship, or to the use of the poore, such as are in Gods steed, *Numb.* 5, 8.

2. Sometimes the injustice is in both, that he that hath acquired the goods cannot retaine them, they are gotten against justice, nor hee of whom they have beene gotten can require them, hee gave them against justice, as in bribes to pervert judgement or such cases as this, almes is to bee given.

3. Something is unlawfully gotten where the acquisition it selfe is not simply unlawfull, but that is unlawfull by which it is acquired, as when a woman hires out her selfe to bee a whore and takes the wages of a harlot, she comes by Gods mercie to repentance, and would shew mercie as she hath received mercie, she

he gives of that which was her reward unto the poore, it is not unlawfull. The Law forbad to bring for offerings in any vow the price of an whore, *Dent.* 23, 18. Hee would have the sanctitie of his house and altar held in high reverence, and not polluted with any impure oblation. Hee forbad also to bring the price of a dogge, in any vow, as an impure creature and abject and vile; but the service of the tabernacle is ceased, the ceremoniall worship is at an end. This is mercie to the poore, to whom if for Gods sake a man give the price of his dogge hee offends not, it is of his owne he gives.

2. Wee must consider a
just

just right to give, either concerning dominion, or dispensation by consent of him that hath the dominion, either open, or secret, generall or particular: thus wives, Children, servants, as they have the dispensation committed to them, may give of his goods that hath the dominion.

Or if they bee allowed a certaine summe for other use absolutely, as the wife for necessaries, the sonne to maintaine himselfe at the Vniversitie or otherwise, a servant for his charge in a journey, sparing something of this absolute allowance they may as of their owne give of it to the poore.

It is said of diverse godly women that followed Christ that

that they ministred to him of their substance; it was theirs, *Luke 8, 3*. In a case of preservation of the owner and the familie, it may bee lawfull for the wife to give of the common goods without the owners knowledge, privity or consent, as in the fact of *Abigail, 1 Sam. 25, 18*. Though her fact was something extraordinary, as specially stirred up of God to it: yet the ground holds, that goods preserve life, and the common goods bee for the common good of the familie, where the father of the familie is unfit or negligent to that hee should do, the wife as joyned with him in government is the next to looke to it:

Q

When

When the wife or a Child hath a stocke, and hath consent of the superior to imploy it for their owne benefit (except hee fall into such want as requires their helpe) they may give of it to the poore, it is their owne.

In the case of extreame want, when life is in danger, it is lawfull for the wife to give of the common goods to preserve life, without tarying for the consent of him that hath the dominion; in such a case some judge that in the law of nature there is a communition of goods.

A Second rule.

Ordinate discretion, when a man by true discretion proceeds in a right order

der of giving. *Psal.* 112, 5,
A good man will order his
affaires by discretion. Some
there is that is destroyed for
lacke of judgement, though
hee have a good stocke and
fruitfull ground, yet wafts all
and comes behind hand by
indiscretion, not ordering
things aright.

Herein a man is to con-
sider his abilitie to give, not
to ease others and burthen
himselſe, *2 Cor.* 8, 12. Hee
must keepe his cisterne and
his well to drinke of him-
selſe, and diſperſe his foun-
taines abroad, *Prov.* 5, 15,
16. The Diſciples every
man according to his ability
determined to ſend releefe
to the brethren that dwelt
in *Iudea*, *Act.* 11, 29.

He muſt conſider what is

fit for him his familie and so provide, *1 Tim.* 5, 8, not onely for necessitie of nature, but decencie of state: and thinke of time to come, what charge in just probabilitie hee may have, and lay up for them, so covetousnesse determine not the measure.

A man may possesse abundance, if God give it, and lay up for occasionall uses, for Church and common wealth. *Prov.* 21, 20. There is a treasure to bee desired, and oyle in the dwelling or storehouse of the wise, but a foolish man devoureth it. *Prov.* 24, 3, 4. *By wisdom an house is builded, and by understanding it is established: and by knowledge the chambers, or inward roomes*

roomes shall bee filled with all
precious and pleasant riches.

Prov. 13, 22. A good man
leaveth an inheritance to his
Childrens Children.

Hee must measure his
gift as according to his abi-
litie, so according to their
need to whom hee gives:
as it is common. Then hee
may give according to the
dignitie of his proper state,
and not give so much as to
hinder it, laying apart
something as God hath
blessed him for the use of
the poore, 1 Cor. 16, 2. In
extraordinary want, then
give more than ordinary,
even so farre liberalitie is to
bee extended as to the dimi-
nishing of the patrimonie: as
our Saviour saith, Sell that
which yee have, and give
Q₃ almes,

almes, *Luke* 12, 33. Meaning of their abundance, as they practised, *Act.* 2, 45, and 4, 39. Among whom there is special mention made of *Ioses* who by the Apostles was surnamed *Barnabas*, the sonne of Consolation, because hee so comforted the Saints bowels, *Act.* 4, 36. Or it may, being a *Levite*, that hee was indued with a speciall facultie.

There is common neede or want, great want when though they live and draw breath yet are in grievous want of necessaries: And there is extreame want when a man hath not to preserve his life; here specially must we if wee cannot otherwise, give of the stocke it selfe. They that are before spoken

ken of , are not supposed to sell all their lands and houses , but as there was need.

A man must begin with his owne: if the parents bee in povertie, or the Grandfather or Grandmother, and the children and nephewes bee of abilitie, they must learne first to shew pietie at home and to requite their parents, which is good and acceptable before God, *1 Tim. 5, 4.* Our Saviour blames the Pharisees much, that by their tradition they had rejected the Commandement of God, of honouring father and mother, which hee drawes to the relieving of them in their wants, *Marke 7, 9, 10, 12.* Ye suffer him no more

to doe ought for his father or his mother.

And this is to bee extended to all of his blood, though there bee others that bee better than they, yet are wee to preferre them in observation and preservation: if the abilitie will extend to more, then exercise beneficence towards neighbours, such are of us. The Saints are to bee preferred before sinners: as wee can wee must doe good unto all, but specially to the household of faith, *Gal 6, 10*. Though every man that needs our helpe bee our neighbour whom God offersto us by his providence, *Luke 10, 36, 37*, yet specially to the family of God, the faithfull, Saints by calling,

ling, *Psal.* 16, 2, 3. Because of the spirituall nativitie, they are begotten of God, *1 Iohn* 5, 1. They are the members and brethren of Christ, *Math.* 25, 44. God loves them above other men, *Deut.* 33, 3. Yea hee loved the people; all his Saints are in thy hand. *Psal.* 73, 1. He is good to them that are of a pure heart.

Prophets that bring the doctrine of faith (other things being alike,) are to have the specialtie of our benevolence and beneficence for their worke sake, their place in Gods house so neere to him; and to bee preferred before ordinarie Disciples; thus for the order of charitie: to which we must adde this, wee are to pre-

1 Thess.
5. 13.

ferre in our giving such as have beene in our need beneficiall unto us. The Apostle, saith that our abundance should supply the present wants of the faithfull, that their abundance (things chaunging) may supply our wants: as *Solomon* saith, thou knowest not what evill shall be upon the earth; it may bee thy case to want, and his whom thou hast relieved to bee of ability to releive thee, *Eccles.* 11, 2.

A Third rule.

There must bee sincere intention in giving, that wee doe nothing of ambition, but purely respect God to please him, and count it enough that wee have him the witnes of our heart: this
is

is set out by a metaphoricall
speech: Let not thy left
hand know what thy right
hand doth; do it so upright-
ly, as if the left hand (which
is joyned in the worke many
times with the right) had
eyes and could see, wee
should hide from it what we
doe. It is not blamed that
our almes bee seene, but
that wee would have them
knowne, no nor to will to
have them knowne, if it bee
not for getting mans praise;
if it be willing for Gods glo-
ry, it is that which Christ
willeth, *Math. 5, 16. That
men may see your good workes,
and glorifie your Father which
is in heaven: That they may
esteeme & heavenly doctrin,
be converted to the faith, &
praysse the Lord: Otherwise*
a

a man must take no notice what hee hath given, how much, to whom, how often, lest hee be lifted up in pride and preferre himselfe to other men. The Apostle gives the rule, *Rom. 12, 8.* Hee that giveth, let him do it with simplicitie, with ingenuitie, like a faithfull man, as *Paul* saith of *Philemon*: It must bee done to Christ in his, to the name of God. *Heb. 6. 10.*

A Fourth rule.

A right principle it requires, it must bee out of compassion, and that not naturall but sanctified by the holy Ghost; an act of supernaturall love, moved by the love of God to us: the love of Christ possessing us. *1 Iohn 3, 17. Who so hath this worlds*

worlds goods, and seeth his brother have need, and shuts up his compassion from him, how dwelleth the love of God in him? There is no beneficence pleaseth God but that which proceeds from compassion, or bowels of mercie, and that also from the love of Christ who laid downe his life for us; that in case we should lay downe our life for our brethren to declare our love, how much more impart of our substance to his need?

Though in giving wee alwayes consider not this, yet it must bee an act of that grace of liberalitie whereby wee are so disposed, and inclined to this as wee devise of liberall things.

So wee are commaunded

Esay 32.
8.

ded to powre out our soules
to the hungrie, *Eſay* 58.

A Fiſt rule.

It muſt bee done in faith,
both that the worke of this
kind is ſuch as pleaſeth
God, *Heb.* 13, 16. It is gi-
ven as a motive, for with
ſuch ſacrifices God is well
pleaſed. 2. And that God
accepts our perſons, and
will receive an offering at
our hands, *1 Pet.* 2, 5, *Revel.*
8, 4. And of the promiſe
that wee ſhall not loſe our
reward, *Heb.* 11, 6. *He that
comes to God muſt beleewe that
God is a rewarder of all that
ſeeke him diligently.*

A Sixt rule.

That it bee done in humi-
litie, to the glory of the
Lord, honouring him with
our ſubſtance, acknowledg-
ing

ing him to bee the owner of all that we have, 1 *Chron.* 29, 9. Thankfull to him that hee hath made us givers, which is a more blessed thing than to receive: and for that hee gives us an heart to be willing, praying to keepe it in our hearts, that of our selves are soone weary of welldoing.

Que. What specially commends almes?

If the question bee what specially commends almes, it may bee answered, it is commended in diverse considerations, other things being agreeable: Bountie when a man giveth more large almes (halfe my goods) this is commended in *Dorcas* fullnesse of good workes and almes deed, *Acts* 9, 36, 39.

39. The widowes shewed forth the coates and garments that she had made while she was with them.

Act. 10.2. *Cornelius* is prayed for his much almes to the people.

A second thing that commends almes is the grace of the person; it is joyned with the almes of *Cornelius* in his commendation, that hee was a devout man, one that feared God with all his household, that prayed God continually, and fasted: in summe that hee excelled in vertues. The *Macedonians* are commended as for their liberalitie and that rich out of extreame povertie, so for the abounding of their joy in much afflictions, and for giving themselves to God
and

and the Apostles by the will of God, 2 *Cor.* 8. Notes of pietie exceeding the Apostles expectation. Hee lookt for such an affection as is common to Christians, they went beyond it. Without this grace of the person, quantitie commends little before God, hee may bee nothing profited if hee give all away.

A third thing commending almes is promptnesse and feruour of actuall will, as the widdow is prayesed in offering her two mites; all her living, before them that offered more for proportion Arithmetically than she, but in proportion Geometrically offered more than they, because all she had, willing if she had beene as able

able to have offered more than they offered. And this in comparison with the other two seemes to commend the almes for greatnesse. Thus the willingnesse of the *Macedonians* is made exemplary in the forwardnesse of their will: I speake because of the forwardnesse of others. If there bee first a willing mind, God loveth a cherefull giver. *Liberaltas non cumulo patrimonij, sed largitatis affectu definitur. Amb. de viduis.*

Vse.

Which reproves the covetous and illiberall, that give not of their goods to the poore. 1. They obtaine a name of niggard even from Gods people, they want both their good opinion and their good report,

Esay.

Esay 32,34 Gods people being taught of God shall with simplicitie and plainenesse speake that they truly understand, they no more speake honourably of the wicked man in his wicked way; they shall call things as they bee, a niggard shall no more bee called liberall.

2. They have a sinne sticking to them which is reckoned among the finnes of unrighteousnesse, wherewith they were filled whom God gave up to a reprobate sense, *Rom.* 1, 30. Mercilesse, one of *Sodoms* finnes, *Ezek.* 16.

3. They are under a fearefull sentence for diverse judgements. 1. Comming to povertie, *Prover.* 11. 24. He that spares more than is meet

meet, surely commeth to povertie. 2. In his distresse to have hearts shut against him, that hee shall find little or no helpe: let none have pittie on him, on his fatherlesse Children, because hee remembered not to shew mercie, *Psal.* 109, 12, 16. *With what measure yee mete shall men mete to you againe,* *Luke* 6, 38. *Solomon* exhorts to liberalitie because wee know not what evill may fall out upon the earth, *Eccles.* 11, 2. If wee come into distresse, others may bee hard to us as wee have beene. God payeth men home many times in the like as they have done to others, as in other things, *Iob.* 31, 9, 10. *Eccles.* 7, 23, 24. *Prov.* 24, 10, 11, 12.

4. His prayer unto God when hee crieth, shall not be heard, *Pro. 21, 13*. Whereby it appears that its no certaine signe neither of a good life nor of a good death that a man calls upon God, unlesse hee calls upon God at all times, and his prayer have the companie of true vertues.

5. In few words hee shall have many curses, *Prov. 28, 27*. And that wofull one at last to have judgement without mercie, *Iam. 2, 13*. Whereas none can stand in judgement without mercie, mercy triumpheth.

To propound woe to them that not only releive not, but oppresse the poore: The Lord hath a controversie with the land, because there
is

Vse 2.

is no mercy in it, *Hos.* 4. but specially when it is as *Solomon* speakes of the mercies of the wicked, that they be cruell, *Prov.* 12, 10. *Amos* 2, 6, 7. For three transgressions of *Israel* and for foure, I will not turne to it, because they sold the righteous for silver, and the poore for shooes: they gape over the head of the poore in the dust of the earth. They lye downe upon cloathes laid to pledge by every altar, *Amos* 5, 11. And ye take from them burdens of wheat, 12. I know your manifold transgressions and your mightie sins; ye afflict the just, ye take rewards, and oppresse the poore in the gate; One punishment among the rest is for

for this and other finnes,
mortalitie, that but the
tenth part shall scape. v. 3.
The Citie which went forth
by a thousand shall leave an
hundred, and that which
went forth by an hundred
shall leave ten to the house
of *Israel*. So *Amos* 6, 9.
Because they pamper them-
selves excessively, and none
is sorie for the afflictions of
Ioseph: If there remaine ten
men in one house, they shall
dye, and scarce any bee
left to burie the dead, but
some shall burne them to
ashes within the house to
carrie them out more easily,
v. 10. *Amos* 8, 3. There
shall bee many dead bodyes,
they shall cast them forth
with sylence: The cause v.
4, 5, 7.

Vlc 3.

It may be for exhortation for them that neither oppresse nor make the eyes of the poore to faile, but re-
leive them, to looke to the Rules in their giving, that they give not of unjust possessions; God hates briberie for a burnt offering, *Esay* 61. God reproveth wicked men for offering him a part of their robberies and oppressions, thinking that therefore hee will dispence with them: hee that judgeth them that share with theeves whether private men, as Proverb. or Iudges, *Esay* 1, 23, will not himselfe indure to bee made a partaker of their iniquitie: And so for the rule of discretion and sincere intention, &c. Here may bee placed that
which

Proverb.
1.

which is before, what is it of which almes are specially commended ?

And if I have defrauded any man by forged cavillation, or false accusation. In this is noted the manner of the sinning which publicans used in their calling, in receiving tribute: which was, to pretend in their preying upon the people, and their thefts, the commoditie of the common wealth; and if any opposed them in their defrauding and rapine, then would they impudently accuse them of wrong to themselves and the common wealth. So when the Publicans comming to *Johns* Baptisme, asked him what they should doe; hee answers, require no more than

R

that

Vle 3.

Proverb.
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R

that

that which is appointed unto you; implying that the sin of their calling was to require more, and calumniate such as refused: The word *ἐσυκοφάντης*, If I have plaid the sycophant, is thought by some to bee borrowed from the *Athenians*, among whom hee was called sycophant that told of them that had brought Figgs out of other Countries as *Attica*; because the Figtree was among them in great account, and it was forbidden to bring Figges from other places. Hereupon they began to be called sycophants, that for a little mony did draw men before judgement seates for small cause, and sometimes for no cause but pretended, falseiy accusing

ling the innocent. So *Scapula* on the wood *Συκοπαύτης.*

Others thinke it to have begunne, by the meanes of a Grecians servant, who having brought Figgs into his house, one of his servants eat them up, and the master missing them inquired who had them; hee that was guiltie accused his fellow that was innocent: to finde it out hee made both drinke luke warme water and vomit, and so the guile and false accusation of that guiltie person was discovered; from thence deceivers and false accusers were called *Sycophants*.

From whence wee may see unto what impudencie in sinning for a little advantage some men come to defraud & to lye and to be false

R 2 accusers

accusers of men against knowledge and conscience; it is noted by *Salomon* that some will make it but a jest to bee false witnesses to face out a matter impudently, knowing that they lye falsely. *Prov.* 19, 28, A wicked witnesse mockes at judgement, making no more account of right and truth, of Magistrates placed for justice, or of God himselfe punishing false witnesses, than they doe of things to bee laught at. *Iesabell* makes no question but to finde with ease witnesses that will impudently lye against the very life of *Naboth* for a reward, *1 Kings* 21. And governours knowing the fraud and falsehood, to receive the testimony of such rakehells
and

and proceed to sentencing of innocent *Naboth* to death, and so sent word to *Iesabel* what successe her plot had, triumphing in their thoughts after their sinnefull gratifying of a wicked woman, that the villanie was so freely carried. The high Priests knew wel how to get men falsly to accuse our Saviour with a wet finger, they would not sticke at it to set their tongues to sale for a price: to helpe their friends, and benefit themselves.

Salomon speakes of riches gotten by a deceitfull tongue, *Prov.* 21, 6. This gaine by deceit and lyes is to a naughtie heart wonderfull pleasant, *Prov.* 10, 17. The more unlawfull

the better liked. It is as naturall to men to lye and deceive, as for nettles to grow with sowing or setting. All men are lyers, *Psal.* 116, *Rom.* 3. *David* was much troubled with cruell witnessess that charged him falsly. Let it admonish men to nourish tenderneesse of conscience, shame and bashfullnesse to sinne: take heede of impudencie, outfacing, outlooking conscience, that secretly bites and barks when they resolve to sinne.

2. Take heed of inordinate desire of gaine, it will make a man transgresse in great matters for a little and base price, *Prov.* 28, 21. *Ezech.* 13, 18, For handfulls of barley and peices of bread, to slay soules that should not dye

dye, and give life to soules that should not live. Hate such gaine as brings the curse into the house with it; it is vanitie tossed to and fro of them that seeke death, *Prov.* 21, 6. Take heed of getting by false accusation, by playing the Sycophant. That charge which *John Baptist* gave to the souldiers, give to your selve; Accuse no man falsely, *Luke* 3, 14. It is set downe among the sinne of the latter time proceeding from selfelove, false accusing, 2 *Tim.* 3, 3. false accusers.

Seing there be such as will accuse others falsely, and as *Salomon* saith, inventeth slander, it must warne us not to be hastie to credit accusations against any of our
R 4 neigh-

neighbours, but shut our eares to Sycophants, turne them away with a frowning countenance, *Prov. 25, 23.* that hee may learne not willingly to speake that which hee perceives is not willingly heard. It is one note of a Citizen of the holy Citie, not to take up an evill report against his neighbour; not onely not devise it nor to utter it, but not to give eare to it. Specially let magistrates take heed that they bee not abused by Sycophants, to trouble innocent men. *Putiphar* was abused by his wife so, and put his faithfull servant *Joseph* in prison: *David* falsely accused to *Saul*, was persecuted by him. *1 Sam. 24, 10,* Wherefore givest thou eare.

care to mens words that say,
behold *David* seeketh evill
against thee? *David* him-
selfe though hee had vowed
otherwise in the generall,
Psal. 101, 5, against such
persons as privilie slander
their neighbour, yet hee har-
kened to that pickthanke
Sheba, gave away *Mephibo-*
shets lands to him, 2 *Sam.*
16, 4. Not but it may be law-
full in cases to receive infor-
mations against offenders.
1. When it may profit them
unto reclaiming and amend-
ment, 2. When it is expe-
dient for him that heares, to
bee told when there is daun-
ger of injurie. *Gedaliah* was
to blame not to make use of
that intimation of *Ishmaels*
purposeto kill him. 3. Ne-
cessarie for him that speaks

R 5

when

when silence would make him accessarie to the thing concealed, *Prou. 29, 24*, He that heareth cursing and declares it not, *Leuit. 5, 1*.

I restore, if I have taken any thing from any man.

Hee forsakes his specia'l sinne upon conversion; so is it in repentance, that as generally there is a turning away from all sinne: the will that was turned away from God and his Law, *Rom. 8, 7*, is now turned againe thereunto. So from the speciall sinne, whether the sinne of a mans calling as it is here, or some other that reignes in the soule above other. As the Pharisees great sinne was rapine and covetousnesse, and our Saviour exhorting them to repentance

pentance, bids them sell that which they have and give almes, which should testifie their conversion: Give almes of that you have, and all shall bee cleane to you. Not that almes is infallibly a signe of grace, but repenting and being changed from covetousnesse to liberalitie, they would bee turned also from all other sinnes in will, if they considered the daunger of that sinne: and seeing the remedy in Christ to beleeve in him unto forgivenesse, the Spirit of Christ would purifie their hearts by faith, and all should bee cleane to them. Shewing mercie in due order, first to their owne soules in beleeving in the Lord Iesus, and repenting towards
God

God their finnes, and so proceeding to bee mercifull to others in relceving them with their goods, they became cleane and all cleane to them, *Luke 11, 41.*

The worke of the Spirit is first in killing the root of every sinne, that nature corrupt hath not that force unto any knowne sinne that it had: and giveth new nature and holy disposition to all righteousnesse and inclination to Gods Law. But in speciall it breakes the power of the maister sinne, as it is in renewed repentance, one speciall sinne is forsaken and men dwell upon the undoing of it: yet it renews the repentance of other finnes. So in repentance initiall when a man first setteth his

his feete into Gods way,
some one sinne that he hath
beene specially a slave to. 1.
Which hee hath specially
lusted after. 2. Whereby
hee hath beene specially
foyled. 3. Which God sett
specially on his conscience,
upon which his thoughts
specially attended: for
which hee specially hath
striven, as *Herod* strive for
incest, adding to other, and
above all; putting *John* in
prison for reproving him for
it; it lay upon his conscience
above other sinnes, as that
speech full of feare testifi-
eth, This is *John* whom I
have beheaded.

Hee that is entred into
his rest hath ceased from his
owne workes as God did
from his, *Heb. 4, 10.* Hee
that

that hath suffered in the flesh
ceaseth from sinne, 1 Pet. 4, 1,
 2: To live no more after
 the lusts of men but after
 the will of God. There is
 such repugnancie betweene
 our lusts and Gods will,
 Gods governing of us by
 his word and Spirit, and our
 carnall dispositions and af-
 fects, that hee workes not in
 us but in our rest, and cea-
 sing from sinne: and this
 from the example and vir-
 tue of Christ.

Vse.

It may move men to ex-
 amination of their conver-
 sion, whether as all sinne so
 specially they are turned a-
 gainst their speciall sinne.

If as for all, even sinne of
 nature, *Psal. 51,* they in
 penitentiall exercise are
 humbled for their most
 reigning

reigning and raging sinne:
thus we finde some of Gods
Servants to have some one
thing trouble them above
all the rest. As *Pauls* blas-
phemie and persecution
of the Church. 2. If old
customed sinnes plead and
prevaile nnto some acts,
whether the hatred, greife,
strife with care bee not
more stirred; whether pray-
ers for confirming grace bee
not earnest specially against
it. Whether in matter of
rejoycing it doe not make
a man see specially and con-
fesse his unworthinesse of
any good from God.

The act of the speciall
sinne is ceased, is that e-
nough to proue conversion,
and that a man may con-
clude I am the Child of
Abraham? There

Quest.

Ans.

There may be a changing of a mans wayes, that is but to change with the Devils chaunging of his temptations, and that either when hee perceives a mans conscience holds him specially against some speciall sin, which it may be some sickenesse or other affliction hath made him vow against: or his constitution or age, according to which men are subject to sinne in some particular more than another, fitts not for the former sinne. So a man may leave one master sinne, and take another to serve in speciall manner, as to forsake finnes of spirit, as error, and to bee held of finnes of the flesh. 2 *Pet.* 2, 18. In speaking swelling words of vanitie, they beguile

beguile with wantonnesse through the lusts of the flesh, such as were cleane escaped from them that are wrapt in error. And so on the other side, such as the Divell cannot hold longer under the grosse finnes of the body, hee leads them in superstitions and great finnes of the mind, 2 *Tim.* Thus is poperie the Divells advantage by Gods just judgement, to make it the refuge of the unconsciōable, specially monied men that can buy the abundance of other mens merits to supply their wants, and serve the Pope, as *Luther* professed he did of a kind of conscience, such as he made to himselfe by the Divels motion.

2. There may be an external

ternall reformation in many things, the acts of sinne cease for a time, corruption driven up into corner, but yet possesseth the soule and holds the man still in his uncleanness: his will is not converted unto God. Goodnesse is rather of the will than act, and so actions generally. *Dauids* will to build Gods house was accepted, *Herods* will to kill Christ made him a murderer, though he did not in act follow his will to execution. *Luk. 13*, *Herod* will kill thee. He cannot, A prophet cannot perish out of *Ierusalem*.

Zaccheus his will was turned so as to suspect where hee knew not hee had sinned, with order for satisfaction: repentance will not suffer

suffer unknowne sinne, but desires to have the man cleane from secret finnes.

The harlot is delivered of her great belly, the act is ceased; the whorehunter breakes off, the filthy lucre, dishonest gaine is in the chest, the treasures of wickednesse in the house of the wicked, and the act of unjust getting is ceased: the drunkennesse of the drunkard is slept out, hee for shame ceaseth to doe as hee hath done, and so of other sinners. Sinne remaines, and hath an existence till the will bee turned to all the Law of God; and the sinner remaines separated from God as well after the act as in the act: after sin there remains a stain, which is not onely a defacing

cing of former beautie of the soule, but an actuall ordination to sinne, and disability to that which is good and pure. The will is quiet and rests in separation from God even after the act ceased, and is still in sinne. Sinne is in one either by act or guilt: action, either inward or outward, inward in the will, guilt remains though the deed cease, till the will bee on Gods side: as legally he that toucht any thing uncleane he was uncleane till hee was washt, not onely in the act of touching but after. So in sinne the soule remains uncleane as it was in the act, it is as farre from God by dissimilitude which is in life and cleanness of it, as it was in

in the act, *Lomb. Sent. lib. 4. dist. 18, lit. 1.*

I restore. Restitution of goods evill gotten is a fruit of true repentance, commanded, *Numb. 5, 6, 7, 8,* either to the partie, his kindred, or if none of them can be found, to the Priest. *Lev. 5, 15, 16.* If any man transgresse through ignorance by taking away things consecrated to the Lord, hee shall restore that wherein hee hath offended, and shall put the fift part more thereto, and give it to the Priest, &c. As in tithes, offerings, &c. As in vowes: when a man by flattering himselfe becomes ignorant of his dutie, it is put by as a condition without which the wrong is not forgiven: but restitution made, and

and repentance testified in walking in all the statutes of life, without committing iniquitie, life is assured.

Michah when hee heard his mothers curse against him that had stollen her eleven hundred shekles of silver, confesseth his theft and restores the silver; His fingers were false, but his heart was tender: conscience will hold some from facing sinne, whom it restraines not from committing it, *Judges* 17. *Samuel* offereth restitution to any that charge him to have taken bribes of them, to hire him to doe justice. *1 Sam.* 12, 3. Behold here I am; Beare record of mee before the Lord, and before his Anointed, whose oxen, whose asse have I taken, whom

whom have I wronged? or
whom have I hurt? or of
whose hand have I received
any bribe to blind mine eyes
therewith, and I will re-
store it you? The Prophets
cry out against the keeping
of goods gotten by rapine
and fraud in mens houses.
Ier. 5, 27, As a cage is full
of birds, so is their house full
of deceit, that is, of prey
gotten by ill meanes, where-
by they are become great
and waxen rich. *Michah.* 6,
10. Are yet the treasures of
wickednesse in the house of
the wicked? How can your
sinnes bee pardoned when
you repent not, but keepe
still your evill gotten goods,
treasures heaped up by
wickednesse? whereas the
law commaunds restitu-
tion

tion of such to the owners.

Rom. 13.

Vſe 1.

Restitution is an act of special justice, whereby a man is possessed of that w^{ch} is his owne. When the Apostle saith owe nothing to any man but love, he intends that wee should give to every man his due. A man that knoweth this doctrine of restitution, and against his light and conscience keeps goods wrongfully, cannot justifie his repentance, either in the sight of God or his owne soule : unlesse he have spent all and cannot make restitution, then his will and love of the dutie will be accepted. 2 Cor. 8, If there be first a willing minde it is accepted according to that a man hath. God requireth

quireth not of him that is willing, what hee hath not. Master *Bradford* that holy man and martire, hearing a Sermon of Master *Lati-mers* wherein restitution was urged, was stricke in the heart for one dash of a pen which hee had made without the knowledge of his Master, and could never bee quiet till by the advice of Master *Labinger* restitution was made: for which he did willingly forgoe all the private and certaine patrimony which hee had on earth. The sinne is not remitted unlesse the value taken away bee restored: repentance is but fained. *Levit. 6, 5*, God required that in that day in which a man sought the forgivenesse of with-holding

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S from

from a man, that which was his or, robbed of him, hee should restore it. *Iudas* though hee sought not reconciliation with God, yet when his conscience was opened to see his sinne in the ugliness of it, abhorred the unjust gaine of his sinne, and carried it backe to the Priests of whom hee had it, and whether they would or no, left it among them. The theft remaines so long as the unjust gaine is kept willingly, and no thiefe enters into the kingdome of God. As it was with *Iudas*, so proves it many times with other men, their covetousnesse doth them no good; they desire that which when they have, their conscience dare not use; there is more desola.

desolation than consolation
in it.

What if restitution im-
ply some worldly daunger
or disgrace?

Quest.

That which was unjustly
taken may bee sent by ano-
ther, and his name concea-
led; hee that is of a faithfull
heart concealeth secrets.

Anf.

It may bee for exhortati-
on, to move men to bee con-
tent with honest and just
gaine, though they grow not
so rich as others, that are
not so straightened in their
conscience. A little with
the feare of the Lord is bet-
ter than great treasure, and
trouble therewith, *Prov.* 15,
16. It is both more profita-
ble, for their riches are pre-
cious, *Prov.* 12, 27. A little
boxe full of pearles is more

Vse 2.

Deut. 28.

precious than a house full of straw. God bleſſeth it, and makes it ſerve for uſe more, hee maintaines it, and ſo it is more ſtable, *Pſal.* 37, 16, 17, *Prov.* 16. 8.

Fourefold. The quantitie of fourefold declares his juſt will: The law required not in all caſes ſo much. *Exod* 22, 3, Hee ſhould make full reſtitution, *Levit.* 5, v. 4. If the theefe bee found with him alone, hee ſhall reſtore the double, In a matter of treſpaſſe or any loſt thing which another man chal- lengeth to be his, whom the judges condemne hee ſhall pay the double to his neigh- bour. That judiciall law binds us but onely concer- ning equitie, and ſometimes it may bee needfull to re- ſtore

store not onely the principall but something for the dammage, in wanting his owne while it was in our hands. There must be a will of doing him right that hee bee no looser by us; or if it bee judged, wee are to restore as the judge giveth sentence, unlesse the party will remit.

Then Iesus said to him: This day is salvation, &c.

Christ honoured this Publican both with his presence at his house as his guest, and with his testimony of his gracious estate, that hee was the Child of *Abraham*, and so the blessing of *Abraham* was come upon him, salvation came to his house that day.

Christ giveth testimony

S 3

of

of the grace which hee
workes in men. As hee is
the author, so is a witnesse
of it to him in whom it is;
hee testified of the Centuri-
on that his faith was not
onely true but matchlesse
even in *Israel*, *Math.* 8, 10.
Of the palsey mans faith
and theires that brought
him, *Math.* 9, 2. Of the
Canaanitish womans faith and
degree, *Math.* 15. 28. Of
the womans faith healed
of her issue of blood by
touching the hemme of his
garment, *Marke* 5, 34. Of
Mary hee witnessed both
faith and much love, *Luke*
7, 47, 48, 50. Hee testified
after his Ascension by
the gifts of the holy Ghost
given to them that beleaved
in him, that their faith was
not

not vaine in him. As hee spake by his mouth, *Marke* 16, 17, so hee performed by his power. *Act.* 10, 44. When they beleaved, God knowing their hearts bare them witnesse, in giving unto them the holy Ghost as hee did unto us, *Acts.* 15, 7, 8. *Gal.* 3, 2. Hee testifieth of mens faith ordinarily to the end of the world by the Spirit of adoption: giving the Godly nature, dwelling in the beleever, and testifying of his presence by gracious operations, whereby he knowes that hee is the Child of God, *Rom.* 8. 16: Sealed to the day of redemption, *Ephes.* 1, 13, 14. and 4. 3c. The effect of which testimony is to free the soule from feare,

R 4

and

and freely to call God Father, *Rom.* 8, 15, 16. To know that wee are in Christ, and Christ in us, *Iohn* 14, 20.

Which may convince the Papists of false doctrine in teaching that a man by ordinarie way cannot bee infallibly certaine of his being in grace. Is not the testimony of Iesus sufficient to bee rested upon?

Bellarmino hath foure positions concerning this point all false. 1. That such infallible certaintie of our standing in grace or of our being righteous, cannot bee had. 2. That no man is bound to have it if it might bee had. 3. That it is not expedient that ordinarily it bee had, 4. That it is not in deed had but of a few, un-
to

to whom God in a speciall
sort reveales their justifica-
tion, *Bell. de justif. l. 3, c.*
8.

1. The reasoning out of
which a man concludes the
certaintie of his owne ju-
stice is this. The word of
God witnesseth that all
which are truely converted
and seriously repent their
sinnes, obtaine grace. But
my true conversion is evi-
dent to mee; and my re-
pentance; therefore I know
with certaintie of faith that
I have found favour and
grace.

Object.

The assumption, saith *Bel-
lermine*, is not onely false but
impossible, unlesse revela-
tion bee present.

That which God pro-
miseth may bee had, for he

Sol.

is true and cannot lye; but hee promiseth this certaintie of our grace. *Iohn* 14, 20,

Yee shall know that you are in mee and I in you. *Bellarmino* putts it off with this answer, that wee shall know that Christ is the head of the Church, and so Christ is in his Church, and the Church in Christ. But the scope is consolation to particular soules that beleeve in Christ, but see him not because hee is in heaven.

What comfort to me that I know Christ to bee the head of the whole Church? doe not the Divels know that? what peculiar favour is this that even reprobates partake? *Revel.* 2, 17, I will give him a white stone, and a new name in it, that
none

none know but hee that receives it. *Ergo* hee knowes it.

2. That which God giveth ordinarily to beleivers may bee had: But hee giveth this certaintie of their standing in grace. *Rom.* 5, 5, He sheds his love abroad in their hearts by the holy Ghost: they feele it with certaintie and truely acknowledge it, *Rom.* 8, 16. *Gal.* 4. 6, God certifieth or maketh their hearts certaine of their grace, even because they are in grace: So certaine that they are made holylic secure from that which they feared by the spirit of bondage. And they make their hearts quiet before God, and have boldnesse before him, certaine of

of his favour to heare their prayers, 1 *Iohn* 3, 19, 21.

Object.

Bellarmino objects; though by the Spirit moving us wee pray, and call God Father, yet wee are not infallibly certaine that it is the Spirit, but by conjectures which may deceive us.

So I.

The use of witnesses among men is to end the controuersie by their testimony; and shall God give testimony to lesse purpose than mans? Christ saith of his, that though the world know not the Spirit, yet they know him because hee dwells in them.

Object.

Bellarmino. There is no more implied but that they are certaine, that if they know God by faith, they know not but by his ayd.

It is given as a reason why Sol.
they know him, because he
dwells in them. They are
sure it is the Spirit of truth,
by his sensible operation in
them; therefore they feele
such holy force in them as
they are sure they are not
deceived in their perswasion
of the Spirit of truth given
unto them.

3. That which God com-
maunds us to have may bee
had; by their owne confessi-
on; his commaundemens
are made possible by his
Spirit. We say so for some
measure, though not for
perfection, *Ezech. 36. 27.*
The ministerie of the Gos-
pel is a ministry of the Spi-
rit, *2 Cor. 3.* In some degree
inabling us to that which is
commanded, *2 Tim. 1, 7.*
but

1 Cor.
11.

but God hath commaunded us to make our calling and election certaine, 2 *Pet.* 1, 10. *Ergo* to prove our selves whether wee bee meete to receive the Lords! Supper, which cannot bee without certaintie of our grace. 2 *Cor.* 13, 5, Prove your selves whether you bee in the faith; know ye not your owne selves that Iesus Christ is in you?

2. A man is bound to get certaintie of his grace, knowing it may bee had, 1. By necessitie of precept. *Heb.* 6, 11. Shew the same diligence to the full assurance of hope unto the end. *Heb.* 10, 19, 22; Seing wee may bee bold to enter into the holy place, let us draw neere with full assurance of faith

faith, in a true heart: let us keepe the profession of our hope without wavering, for hee is faithfull that hath promised. 2. By evident re-proofe of doubt and feare disquieting the heart. *Esay* 51, 12, Who art thou that thou shouldest feare, &c. *Marke* 4, 40. 3. It were great injurie to God, a hatefull unthankfullnesse, to be carelesse of receiving such mercie or stirring up our selves to get it, when wee know God giveth it, *Esay* 56, 2. *1 Iohn* 5, 9, 10. *Iohn* 14, 11, Beleeve mee, at least beleeve mee for the worke sake. I am bound to beleeve God testifying to my heart that I am in grace, and to rest in his testimony, not to neglect it.

I am more bound when by his workes hee proves his authoritie to command me. My sinne is greater if I doe not. *Iohn* 15, Else they should not have had sinne. Workes within are great witnessers.

3. It is expedient, it is of great profit to a man to know that hee is in grace,
1. To justifie the ministerie under which hee hath gotten life, *2 Cor.* 3, 2. & *2 Cor.* 5, 11, and 13, 5. 2 To worke love to God, for love knowne, *1 Iohn* 4, 10, 16.
3. To doe God free service without servile feare as our dutie is: *Psal.* 2. With feare that hath rejoycing in assurance of his favour, and so without feare, *Luke* 1, 74.

For inforcements (by love)

love) to give our selves to God, *Rom. 6. Rom. 12, 1.* To dye to our selves, *2 Cor. 5. Gal. 6. whereby I am crucified to the world, and the world to me: By Christ.*

4. For sufferings for Christ, knowing what his sufferings for us hath made us to bee possessed or in hope of, after wee suffered a little, *Rom. 5. Heb. 10, 34.*

5. For putting on graces meet for such as are so much above others bound to God, and therefore to doe as becomes them. Exhortations have their ground from hence, that they are and know themselves to bee in such a state, *Coloss. 3, 12. 1 Theß. 5, 8.*

4. It is granted to most of them that are in grace (to all

all before their spirit bee called for to returne to him that gave it) to know that they shall bee saved. The sending of the Angels to bring them to heaven, implies some certificate of it from God to their soules: as at Christs comming the just know their sentence and are filled with joy at the immediate signes of the judges comming before they heare it. *Iohn* writes generally signes to know that wee have eternall life, *I Iohn* 5.

Vf.

It may provoke such as know not yet their gracious estate, to seeke and wait till God come to them and manifest himselfe, as Christs promise is to them that love him, *Iohn* 14, 21. God denying.

nying this knowledge, supplyeth it by giving other grace for good to his, though hee shew himselfe an enemy, to trust in him against sense, to give him glory of truth in that hee hath said and done.

He brings forth the grace of esteeming and desiring the knowledge of his love by deferring the sense of it.

This day. Who knowes what a day may bring forth? Conversion though an admirable worke, a supernaturall change, yet is it quickly done when God will put forth his power unto it.

This day. As Christ our Saviour bare witnesse of the grace of *Zachew*, and the day in which hee received it, so wee are in a speciall fort,

fort, as wee can take notice to Gods prayse, both of our grace and the time when it pleased God to come to us with salvation, or any speciall good. God appointed dayes of remembrance of his benefits three times in a yeare: which hee called his feasts, *Levit.* 23.

He is pleased to make some dayes memorable by some speciall worke in them: That they are singularly dayes that the Lord hath made; as in the creation God would have his workes distinctly set downe, upon such a day such things made that wee might more distinctly meditate them to his glory, *Gen.* 1. So he would set certaine dayes to the delivering or conferring some spe-

speciall good upon his Church, and keepe his day without fayling, and such a day was to bee remembred for ever, *Exod.* 12, 41, 42. and 13, 3, 9. *Psal.* 118, 24. The day in which God set *David* in his kingdome, and delivered his Church, hee calls a day that the Lord hath made, wherein they will rejoyce and bee glad. The scripture makes mention of evill dayes and good dayes, evill when the Divell in a speciall sort is permitted & ordered to tempt Gods servants, either with inward or outward darting at them to wound them, if hee can to kill them flesh and soule. Daungerous and fearefull to the weake servant of God, but hee armed with

with the whole armour of God, and resisting in the Lords might, standing with victory, it is a day to bee remembered, as that Father confesseth there was opportunitie, there wanted temptation; there was temptation, there wanted opportunitie; there was both opportunitie and temptation, and the Lord delivered mee. Such dayes are to bee remembered to Gods prayse. There be dayes set by the enemies of Gods Church, sometime to destroy and root it out that their names be no more in remembrance: the Lord discovers their lot and their plot, and turnes all upon their owne head that the net hath caught themselves, they fall into the

the pit they digged, the wicked is snared in the worke of his owne hands, then followeth *Higgaion*, *Selah*. A double noting, *Psal*, 9. as greatly to bee meditated.

As in that particular betweene *Haman* the Iewes aduersarie, and *Mordechai* and the people, the day determined for their destroying utterly, was turned unto a day of their deliverance, and destruction of their aduersaries by that God who turnes kings hearts which way he will, as men turne the course of rivers and streames, *Ester* 8. 17.

It may warrant and encourage unto the keeping of some dayes in a speciall thankfullnesse to the Lord for

Vse 1.

Marke 6.

for some speciall benefits received thereon. As *Herod* kept his birth day without blame but by the abuse; They kept the feast of the dedication of the Temple, at which our Saviour was, as it seemes, *Iohn* 10, 22, 23. with approbation. The Sabbath wee keepe, seemeth therefore to bee chaunged from that seventh which was for remembrance of finishing Gods worke in creation, to our seventh in remembrance of restoring of all things by Iesus Christ, and is therefore called the Lords day, *Revel.* 1. Not onely as author of our keeping that day, but referred to the remembrance of his worke.

Mordecai by decree established the keeping of the memorie

memorie of the Iewes deliverance every yeare two set dayes together, the 14, and 15. of the Moneth Adar, *Hester* 9, 21, 22.

If dayes of deliverance and birth and benefits, specially concerning our temporall, life bee so warrantably observed and remembred, then dayes of our spirituall & eternal deliverance & new birth unto a life that lasts for ever, much more. Alwayes ought wee to be thankfull, but specially remembering the day in which salvation came to us; if men and women keepe their wedding day yearely, why not the day of their espousing to Christ?

The Apostle reproves such observation of dayes

Object.

T

as

as in themselves more holy
 or by institution under the
 Law, than other dayes: And
 so to observe dayes either
 by the Churches precept, or
 by voluntary taking up to
 observe, is reproveable: for
 though in respect of institu-
 tion and use the Saboth is
 more holy than other dayes,
 yet not in the nature of the
 day, for then it could not
 have beene chaunged. As
 the water in baptisme by in-
 stitution and use is holier
 than other water, so the
 bread and wine in the Sacra-
 ment, but not by any inhe-
 rent holinesse.

Coloss.
 2, 16.

2. He condemnes the keep-
 ing of such daies above other
 as worship of God, of neces-
 sitie in conscience, as if the
 not keeping bound to sinne.
 When

When none but God can give such Lawes as the breach of them blots the conscience: where is no Law is no transgression, where the Church and governors appoint, or men take them up to observe, they bind but as historicall helps, and are free without scandal & contempt.

3. Hee finds fault with the keeping of them as against faith, shaddowes of Christ and his benefits for which they were instituted, *Coloss. 2, 16.* Christ being come as the body of those shaddowes, the shaddowes must cease: But to keepe dayes in memory of benefits past, and to stirre up to duties thereby for time to come, is not against religion.

Vse.

It reproveth such as forget both benefits and dayes wherein the Lord wrought them for them. *Psal.* 78, 42; They remembered not his hand nor the day wherein hee delivered them from the enemy: wee are so apt to forget benefits that wee had neede use al lawfull helps to put us in mind of them: consider the charge, *Deut.* 8, 10, 11: and *David* charging his memory, *Psal.* 103, 1.

Is salvation come: The day of calling and salvation is one, the same day that a man is called hee is saved. *2 Cor.* 6, 2: Behold, this is the accepted time, behold this is the day of salvation: the day of acceptation in Christ is the day of salvation.

on to him that is so accepted. Adoption comprehends all our blessing, even the glory of the life to come. *Rom. 8*, We wait for the adoption, the redemption of our bodies. But in our calling, receiving Christ we receive this dignitie of adoption, *Iohn 1, 12*. Calling is the revealing of Gods grace and his will to save us by Christ Iesus in our minds and heart, so as we consent to God calling, and follow after him for that life in his Sonne and cleave to him for it. Comming to Christ and receiving of Christ are coupled together, and the contrary not comming, not having life, but abiding in death, *1 Iohn 5, 12. Iohn 5, 40.*

Calling is Gods worke, enabling a man to performe the condition of the covenant, which is to beleeve in Christ, and so makes partaker of Christ that hee is of his body, partaker of the promise & an inheriter also, *Ephes. 2, 6*. Hee that beleeveth hath everlasting life, is passed from death to life, *Iohn 5, 24*. Calling effectually is the first revelation of predestination to life, accompanied with justification, and glorification, *Rom. 8, 30*. Iustification is unto life, *Rom. 5, 18*. Regeneration is Glorification or Salvation begunne. *Titus 3, 5, 7*. He saved us and called us, *2 Tim. 1, 9*. Hee saved us calling us; wee are called to his kingdome and glory,

1 *Theff.* 2, 12. To obtaine
salvation or the glory of
our Lord Iesus Christ, 2
Theff. 2, 13, 14. To high
things, *Phil.* 3. The calling
is therefore called heavenly
Heb. 3, 1. Not onely as from
heaven, but unto heaven.
Come up hither, and then
they ascend in the sight of
others, *Revel.* 11. Wee are
called in hope of heaven,
Coloss. 1, 4, 5. And by hope
we are saved, *Rom.* 8, 24.

If calling and saving in
respect of beginning and
certaine accomplishment,
bee contemporarie, then bee
exhorted to make your cal-
ling sure, that you may be sure
of your salvation with it, 2
Pet 1, 10. Try your selves
by these signes. 1. An eccho
like answering to the Lord

Vse.

revealing his grace and will to save you by Christ, *Psal.* 27, 6, 7. *Hof.* 2. ult. *Zach.* 13, 9. *Esay* 44, 5. God speakes first in the heart, then the heart answers againe to the Lord, and a man is readie to underwrite to the Lord; if hee say thou art mine, I have given my Sonne for thee as prooffe of it: The heart will say, I am thine, with admiration of thy love receive I thy Sonne given to mee.

This will further by strife against unbeleeffe, and the love of God, and a carefull applying of our soules as given to God to doe his wil, appeare, though wee yet feele not our faith. Unbeleeffe and other sinnes have no quiet setling, no dominion

on over us; wee labour to cast them out, and linger after the Lord, as having our hearts toucht by him, to receive him as our King to save us, as they followed *Saul* whose hearts the Lord had toucht, *1 Sam. 10, 26*. As *Elisba* at plough, after *Elijah* had cast his mantle upon him, as a signe of Gods calling him to be a Prophet, could not but follow, and durst not so much as goe home without his leave.

2. A standing up from the world, unto new workes whereunto God called us, wee forsake the worlds fashion and manner of life, wee can bee no longer of one mind and heart with them. Be they Heretickes, civill men without religion

or professing religion without power; God in calling selects us from the world, we cannot count them our deare companions, our hearts and wayes do so disagree, that we are abomination or matter of pittie one to another. We are as first fruits to God.

3. A Spirit fitting us for that unto which wee bee called, by which wee favour things of the spirit, aspire to heavenly righteousness, not satisfied with measure but to bee filled with the fullnes of God, & following apprehend that for which wee are apprehended, wee meditate now high things, a crowne, a kingdome, heavenly inheritance; lower things are too meane to hold us to them. Be

Bee thankfull you that know your calling, 1 *Tim.* 1. I thanke him. The promise is to them that the Lord calls, bee they neere or farre off; *Act.* 2, 39. That when you heare the promises, you ought to prayse the Lord, that made you true heires of them, that you may say Salvation belongs to me for the promise belongs to mee in that I am called. Prayse God for the fellowship with Christ Iesus his Sonne to that hee hath called you, 1 *Cor.* 1. 8. This calling is a speciall character of Gods love, the first speciall evidence of it. Worldlings falsely conclude speciall love from common blessings, against which *Selomon* opposeth, *Eccles.* 9, 1. And our Saviour,

Vlc 2.

Saviour, *Math.* 5, 44. And the *Rhemists* note is good there, that outward prosperitie is certaine either of a better man or better religion; but effectuall calling is an infallible evidence of Gods love from election to salvation. Bee studiously thankfull for this which the Apostle puts the Romans in mind, that among the Gentiles to whom hee was an Apostle, they also were the called of Iesus Christ, though by nature Gentiles, sinners vile, yet by calling highly advanced to the dignitie of Gods Children.

Rom. I,
6.

Vse 3.

Worke out your salvation, follow till ye apprehend it, bee diligent in adding graces, follow hard towards
the

the marke for the price of the high calling of God in Christ Iesus, *Phil.* 3, 12. *1 Tim.* 6, 12. Nothing can give us more courage to strive to eternall life, to fight for it, than this that we know God hath called us to obtaine it, for wee gather from thence that our labour shall not bee in vaine, but God will bee with us and prosper us, reach us his hand.

To this house. Gods mercie is such, that calling the Master of the family, the household have salvation come neere to them. *Luke* 10, 5, 6. Into what house soever ye come, say peace to this house; if the Sonne of peace bee there, your peace shall rest on him. The sonne
of

of peace one that favours the Gospell of peace, or is worthy of the prosperitie wished to the house; as *Math.* 10, 11. Inquire who is worthy in it, and there abide: not y there is inherent dignitie in any man living, but the elect in Christ are counted worthy. Thus gets hee the blessing into his house not onely for himselfe but to his; thus many times God joynes the household in faith with the householder, *Iohn* 4, 53. *Act.* 10, 2, and 16, 15, 33, 34. *Acts* 18, 8. The Apostle *Paul* speakes of Baptising not onely some particulers as *Crispas* and *Gaius*, but the household of *Stephanas*, *1 Cor.* 1. 14. 16. He saluteth *Philemon* and the Church in his house, *Philem.* verse

verse 1, 2. So *Aquila* and *Priscilla* with the Church in their house, *Rom.* 16, 3, 5. And sends salutations from them to the *Corinthians*, 1 *Cor.* 16, 19. *Aquila* and *Priscilla* with the Church that is in their house salute you greatly in the Lord; the Church understand their household whether godly children, servants, kinsfolks, which living together in one house do together worship the Lord, and privately exercise all offices of pietie, that it may well bee called a private Church.

God bleffeth the inde-
vours of the Master of the
family, that they submit at
last to outward duties, as
Abraham found all his males
subject to Gods commande-
ment

ment that day in which God commaunded it.

It may bee, they are not alwayes internally and from their hearts obedient. *Cain* was for outward sacrifice subject and conformed as *Abel* was: so *Cham*, for forme of religion as *Shem* and *Japhet*. It seemes neither *Lot* in *Sodom*, nor *Noe* had their servants in obedience to God, because *Noe* had none in the *Arke*, nor *Lot* brought any out of *Sodom*, yet it is like they had servants, at least, *Genes. 19*. The husband may beleeve and the wife remaine an infidell, the wife may beleeve and the husband continue in infidelitie, yet there is hope which must move indeavour to winne the contrary minded,

1 Cor. 7, 16. 1 Pet. 3, 2.

vse.

Let us exhort men to strive to place themselves in families, where the Master is the Sonne of peace: it may be better for body and soule, the household partaking in the blessing of peace with him. As they that live in a visible Church, though yet they bee not sound at heart, yet for the time partake of diverse blessings for the faithfuls sake among whom they live. Yet it is not safe to trust in being in such places for fellowship of persons, unlesse they bee in fellowship of faith; two in a house shall be devided, yea two in a bed, one taken and another left. Every man must live by his owne faith.

It

It is dangerous to bee willingly under a wicked governor, or one of his house; for as the creature is subject to vanitie for the sinne of man, *Rom. 8.* And the creatures except the fishes perished in the flood with man that by his sinne abused them, *Gen. 6.* So it is not safe being a wicked mans beast, *Exod.*

Rom. 16,
10.

Yet there may be Christians in a family where the familie is not Christs, *Paul* salutes them of *Aristobulus*, but not him as it seemes, as remainiug still in infidelitie: and they which are called in the household under an infidell husband or Master, are not easily to forsake their place, but to honour their Master in the superioritie in which

which Gods providence hath placed him over them, *1 Tim. 6.* There were Saints in *Neros* house.

2. Let beleieving governors of families set themselves with hope about the reducing of them that bee under thē to the Lord, God does much for their sakes specially toward such as belong to Gods Election in his house, *1 John 5, 16.* The covenant of God includes his with him, *1 Cor. 7.*

In so much as he also is become the Child of Abraham. To be the Child of *Abraham* is to bee freely elected, *Rom. 9, 8.* To walke in the steps of the faith of *Abraham*, *Rom. 4, 12.* To do the workes of *Abraham*, *John 8, 39.* Whereof is rightly collected

lected the expectation of salvation, *Rom. 8 29*.

Obfer.

That Salvation and being the Child of *Abraham* put one the other; none but the Child of *Abraham* saved, none the Child of *Abraham* but is saved. The blessing that commeth upon men in Christ is called the blessing of *Abraham*, *Gal. 3, 14*. The promise is made to *Abraham* and his seed, *Gal. 3, 16*. He saith not seeds, as speaking of many, but seed, as speaking of one which is Christ. The blessing of *Abraham* is righteousness, & everlasting life, which proceeds of the redemption by Christ from the curse of the Law, he being made a curse for us. So as now malediction, sinne, hell, have no authoritie

over

over us; Christ redeemed us and for us bare the curse due to all our sinnes.

Christ is the storehouse of the blessing of *Abraham*, the promise of which blessing was made to *Abraham* and his seed, that is Christ. Heavenly blessednesse in the blessed seed. And all both Jewes and Gentiles by faith implanted into him and becoming one with him, are the seed, *Gal. 3, 29*, and heires of all the promised blessings.

Abraham is called the father of all that beleeeve, either Jewes or Gentiles, *Rom. 4, 11, 12*. Faith was imputed to him when hee was uncircumcised for righteousness, and after hee was justified hee received the signe

signe of circumcision as the
scale of the righteousness
of the faith which hee had
when hee was uncircumci-
sed, that hee should bee the
father of all them that be-
leeve, not being circumci-
sed, that righteousness
might bee imputed to them
also: and the father of the
circumcision, not unto them
onely which are of the cir-
cumcision, but unto them
also that walke in the stepps
of the faith, of our father
Abraham, which hee had
when hee was uncircumci-
sed, *verse 16, 17*. All the
seed have the promise assu-
red according to grace, not
onely the Iewes that are of
the Law, but the Gentiles
that are of the faith of *Abra-
ham* the father of us all, ac-
cording

according to the Oracle, A father of many nations have I made thee. He is the father of all the faithfull, not effectually to beget them and to worke their faith and conversion, so God onely is their Father begetting them by his Spirit.

But analogically and by proportion, that as fathers doe transmit to their naturall Children inheritance, and other rights of theirs; so hee for the grace of the covenant given to him, should as a father transmit to the beleevers the righteousness and blessednesse promised and given to him. That which is proper to Christ is spoken of him.

In him shall all the Nations of the earth bee blessed

Gen.

Gen. 18, 18. In thy seed
 (that is, Christ, as *Paul* inter-
 prets) shall all the Nations
 of the earth bee blessed;
Gen. 22, 18. So he is called
 the heire of the world, *Rom.*
 4, 13. *Act.* 7: Of *Canaan* a
 type of heaven, and as the
 best part of the earth, as a
 type of the whole world to
 bee possessed of *Abraham*
 and his seed, specially the
 head of that seede Christ.
 This inheritance of heaven
 and earth he receiveth from
 God through the righteous-
 nesse of faith, and transmits
 it to all his Children in all
 the Nations of the earth,
 that is, such as beleeve unto
 righteousness, and so are
 adopted Children and heires
 of heaven and earth, *Psal.*
 37, 20. *1 Cor.* 3, 21. So in
 death

death the faithfull were gathered into the bosome of *Abraham* their father, and sitte with him in the kingdome of heaven the Church gathered out of the universall, as his Children for number, like the starres of heaven.

Vse.

In this is set forth the dignitie and felicitie of *Abraham*, in his paternitie, that all the Nations of the world beleeving should bee his Children: whereby appeares that all have not equall honour and felicitie, that have faith equally precious. *Abraham* and all the faithfull are equally just by imputation of the righteousness of Christ unto them. But they are not in this honour with him to
V have

have the place of pater-
nitie to all the faithfull.

The Pope usurpes, in cal-
ling himselfe the head of all
the faithfull: it was never
given him of God, it is his
miserie that so many flatter
him in his unjust usurpati-
on.

Vez.

It implyeth that there is
but one faith and way of sal-
vation under the Law and
Gospell, *Heb.* 13, 8. *Acts*
15, 11. *Heb.* 6, 12, and 11.
By faith they obtained testi-
monie y they were righteous
and stand as so many wit-
nesses, that onely by beleving
in Christ, resting the soule
wholy on his obedience for
our whole felicitie, is the
way to life from that pro-
mise, The seede of the wo-
man shall breake the Ser-
pent

pents head. By what faith *Abraham* was saved, his seed are saved. There is one faith both for that which is beleaved, common faith once given to Saints, *Titus* 1, 4. *Iude. v. 3.* And in respect of that kind of faith by which wee doe beleave, though for number there bee so many faiths as there bee beleivers, yet for kind *Abrahams* faith and all that have savingly beleived, is one and the same for ever; not in degree, his measure was strength in faith, most beleivers now are weake in faith.

Papists are to prove their right in claiming to be children of *Abraham*, seing they have not nor teach (twice damnable teaching, contrary

to the faith of *Abraham*) applying Christ the blessed seed to himselfe, laughing in joy of his felicitie, of which his Sonne was called *Isaack*; and Christ in whom hee beleaved, testifyeth that hee saw his day with rejoycing, though a farre off, yet with gladnesse, in respect of his owne salvation in him. To that purpose Christ urgeth his example to the Iewes that would not beleeve their owne salvation in him: you will not come to mee that you might have life, *Iohn 5*. They make two other claimes to heaven, merit of person, in Children, or such as newly converted are taken away by death, that working is prevented; and merit of workes, both

both concurring augments
(they say) glory, and the latter
confirms the former
that it is not lost: a straunge
voyce not heard of Gods
people, that will not go after
a straunger because they
know not his voyce. They
blaspheme imputed righ-
teousnesse.

It followes, that to have
comfortable assurance of
salvation, we must prove our
selves Children of *Abraham*;
that proved the other is sure:
that is,

Vse 3.

I. By being of faith, to
rest on Christs merit inhe-
rent in his owne person,
without any worke done
out of grace, or in grace, of
ours, trusted in as any part of
cause to salvation. As God
preached the Gospell to
V *Abraham*

Abraham and hee belceved, *Gal.* 3, 7, 8, 9. *Rom.* 4, 1, 2, 5. To be borne by vertue of the promise as *Isaack*, *Gal.* 4. *Rom.* 9. 2 By being in Christ by faith, *Gal.* 3, 29. If yee be Christs, then are ye *Abrahams* seed and heires by promise. Which is to bee knowne by having the Spirit of Christ in us, to doe the workes of *Abraham*, *Iohn* 8. 39. *Micah* 2, 7. *Iames* 2, 22. By the illumination of the Spirit, annointing and healing our minds to discern difference of things true or false good or evill, *I Iohn* 2, 20, 27. To preserve us from evill wayes and evill men, *Prov.* 2. 2, By regeneration in giving and increasing the godly nature. 3. By governing or leading, *Rom.* 8, 14. 4.

14. 4 By consolation, *Iohn*
 14. The comforter. 5 By con-
 firmation, giving a constan-
 cie in the worke of righte-
 ousnesse, to worke righte-
 ousnesse at all times, *Pf. 106.*

Verse 10. The Sonne of
 man is come, to seeke and save
 that which was lost. This is
 a defence of the action of
 Christ in his going in to
Zachens: hee came for lost
 sinners, *Zacchens* and his
 household are such. *Ergo* he
 offends not, he doth nothing
 against his office in going in
 to him.

Though wee may not
 for a passive scandall, (which
 is, 1. By ignorance of some,
 2. By malice in others) for-
 beare the duties enjoyned
 us by the Lord, as appeareth,
Math. 15:

Obfer.

V 4

Yet

Yet as occasion is, wee are to give a reason of our doing, in generall for holding and professing truth contrary to the worlds opinion; as why wee are not as the Pagans, as the Iewes, as the Papists, as prophane men in the number of them that are in profession of true religion. 1 *Pet.* 3, 15, Bee readie to give a reason of the hope that is in you.

Our Saviour submitts himselfe to this order, *Mat.* 9, 11, 12. *Why eates your Master with Publicans and Sinners?* his defence is, it is the calling of Phisitians, to be with the sicke that have neede of him. 2. Mercie is preferred to Sacrifice. 3. *I am come to call sinners to repentance,* verse 13. So *Luke*

15, By three parables hee justifieth his mercie to sinners, by their diligence that seeke things lost which they would recover, and that graduallie, 1. The woman her groat lost out of ten, the sheepe heard his sheepe out of an hundred: the father and the fathers joyfull receiving of a dead and lost sonne.

His answer and defence of the womans fact that so shed precious ointment upon him, which might have beene usefull to the poore, and on him seemed to be waste: 1. *She hath wrought a good worke upon me.* 2. *The poore yee shall have alwayes with you, mee ye shall not have alwayes.* 3. *She did it to burie me.*

Of his and his Disciples not fasting, hee gives answer to them that take exception. 1. The state suits not to the exercise, it is a time of rejoycing as in a marriage feast. 2. The exercise is such as exceeds their strength. As old garments cannot abide the strength of new cloth sowed to them, as old bottels cannot hold out to the strength of new wine, it falls out to the worse, *Matthew* 9. 14. 17.

Of his admitting of *Mary* to touch him in that manner as she did, seeing she had the account of a notorious sinner, 1. she loved much, her many finnes were forgiven; she shewed more devotion than hee that found fault with
with

with her, *Luke 7.*

Our dutie is not onely to please God manifesting our selves to him, but to manifest our selves to the consciences of men, *2 Cor. 5, 11.*

Reason.

2. The just defence either giveth satisfaction to them that are offended of ignorance and weakenesse by a preposterous zeale, as *Peters* defence of his going to *Cornelius*, *Act. 11, 18.* Or shames the malicious adversaries, *Luke 13, 17.* And getts glory to God, *Marke 2, 10, 12, 13.*

For reproofe of such as standing upon their owne judgement, or their owne greatnesse, are so carelesse in hearing that men are offended at their doings, as that

Vse.

that they contemne them and respect not their satisfaction; if either of these might have dispensed in this case, Christ above all might have stood upon them.

He that calls himselfe, and is called by flatterers Christs vicar, is neither like Christ or *Peter*. Hee is of another spirit. If hee draw thousands to hell no man must say what doest thou. Hee must be judge of all, and judged of none. Yet they grant now that hee may bee reproved by inferiours, so it bee with reverence, and in modestie. *Bellarmino de conciliorum authorit. lib. 2, c. 19. Licet enim eum servata reverentia admonere & modestè corripere.* So the *Rhemists annot. on Galat. 2, 11.* The
infe-

inferior though not of office and iurisdiction, yet by the law of brotherly love, and fraternall correption, may reprehend his superior: If it be a good Priest, or any vertuous person, hee may admonish the Pope of his faults, and he ought to take it in good part when it comes of zeale and love, as from *Cyprian, Hierome, Augustine, Barnard*: but if it be from *Wickleise, Luther, Calvin, Beza*, that do it of malice; hee is not to bee reprehended, but take their raylings patiently: but our Saviour reprehended as malicious adversaries, as the Pharisees were, yet giveth a reason of his fact which they reprehended.

It is one thing of which

Iob

Iob protesteth his integrity, that hee did not contemne the judgement of his servant nor of his maide when they did contend with him, *Iob* 31, 13. Because fellow creatures, and to be judged impartiall, if inferiours may reprove their superiours with some preface of honour, with submission & acknowledgement of their place & dignitie above the, otherwise shutting up their mouthes, if respect of Gods honour & their brethrens edification did not constrain them: it may bee well yeilded to an inferiour to satisfie in a matter at which hee is offended, specially if the offence be of ignorance and infirmitie.

For the Sonne of man is come

come to seeke and save &c.

Our Saviour defending his going in to the house of *Zachews*, by the end of his coming into the world, of his calling to the mediatorship betweene God and man: It may teach us that our calling, binding us to the things we do, justifies our actions done by that obligation, and may answere for us against them that accuse us. Thus *Moses* accused for taking too much upon him, abusing the people, making himselfe Lord and ruler over them, hee cleares himselfe by the Lords testimony of calling him and *Aaron* to be aboue the Congregation of the Lord, *Numb. 16.*

Esay calling for diligent attention to his prophecie
of

of the deliverance of the *Israelites* from the captivitie of *Babylon*, and of the evill that should come upon the *Caldeans*, such none of their diviners nor gods could foretell: and the man that God had loved, so as to choose him to the kingdome for this worke, hee justifieth his requiring of such attention, because hee speakes not of himselfe, but the Lord and his spirit sent him, *Isay* 48, 16. God sent him, and inspired him by his Spirit to speake such things so as they might rest in them. *Jeremie* quarrelled about his propheticke against *Ierusalem* and the Temple: and threatened with death for it by the Priests, and the Prophets, giveth

giveth this for his defence,
The Lord hath sent mee to
Prophecie against this house
and against this Cittie, all
the things they had heard,
Ier. 26, 12, 15. Vpon
which by the meanes of
Ahikam, hee was not put to
death. Though the con-
tention was great by rea-
son of the malice of the
Priests and false Prophets,
yet that godly man stoutly
maintained the cause of
God and forsooke it not till
hee had delivered him: it
is said therefore that the
hand of *Ahikam*, that is, his
great helpe was with *Ieremie*
that they should not give
him into the hands of the
people to put him to death,
v. 24.

Amos complained of to
the

the king for speaking words that the land could not beare, and flatteringly perswaded to goe to *Iudah* and prophecie, but not at *Bethel* because the Kings chappell and the Court was there, answers for himselfe, that the Lord sent him to prophecie to his people *Israel*, when hee was no Prophet nor Prophets sonne, but an heardman and a gatherer of wild Figges: and therefore addeth a speciall Prophecie against *Amaziah* that opposed him. 1. Concerning his wife, to bee a whore in the Citie. 2. His sonnes and daughters to dye by the sword. 3. His lands to be devided by line. 4. And himselfe to dye in a polluted land, *Amos* 7, 10, 17.

Paul

Paul cryed out on for his profession and defence of Christian Religion, justifieth and defendeth his cause by declaring Gods extraordinary calling of him to the faith, when he went earnestly on in a cleane contrary way, *Act*, 22, 1. &c. *Act*. 26. 1, 9. &c.

All men should rest in Gods authoritie, hee giveth and appointeth us our callings, and commandeth us to walke in them; hee giveth all the skill and abilitie that any man hath for his calling, *1 Cor*. 7, 17. Therefore when wee accommodate our actions to the rule of our calling, and with diligence performe the offices that by vertue thereof wee owe to any man; any man that judgeth

eth it meete to obey God,
and walke with him, may
easily excuse us, and satis-
fie themselves.

Vse. 1.

It may admonish men to
keepe themselves within
the compasse and limits of
their calling, either generall
or personall and particular,
Rom. 12, 4, 6, 8. That it
may bee said it appertaines
unto us, *Luke* 12, 14. Man
whomade me a iudg or a di-
vider over you? Left wee in
curre blame of curiositie.
Iohn 21, 22, What is that to
thee? Of busy bodies in o-
ther mens matters, *1 Thess.*
4, 11. *1 Tim* 5, 13. *1 Pet.* 4,
15. Or into daunger out of
which we hardly can tel how
to deliver our selves, *Prov.*
26, 17.

If wee walke in our cal-
ling

ling and trouble befall us,
yet our conscience will
comfort us.

But if meddling out of our
calling wee meete with
knockes, we have the blame
laid upon us even by our
consciences, and by men of
common light. Wee have
no assurance to bee in safe-
tie. 2 *Sam.* 6, 7, *Vzzab* was
smitten of God in such a
case even with death, and
many of *Bethshemesb*, even
50000. and 70. Because
they looked into the Arke,
1 *Sam.* 6, 19. Which was
not lawfull but for *Aaron*
and his sonnes, who must
appoint others what to doe,
Numb. 4, 19. 20. *Vzziah*
smote hee with leprosie for
medling with the Priests of-
fice, 2 *Chron.* 26, 16, 18.
It

It pertaineth not to thee *Azariah* to burne Incense &c. Thou shalt have no honour of the Lord God. While he was wroth with the Priests, the Leprosie rose in his forehead, and hee remained a leper, and dwelt in his house apart unto the day of his death.

The sonnes of *Scera* who tooke upon them to adjure evill spirits by naming over them that had them the name of the Lord Iesus, were forced to flee away naked & wounded, with this rebuke from the evill spirit by the man: Iesus I acknowledge, and *Paul* I know, but who are you. The man was carried by the Divell in him (by Gods permission) to use such strength, as seaven young

young men were overcome to their great shame & hurt; and it fell out to much advantage of the Gospell as appeares in the chapter.

The Sonne of man. 9. Why so called? Diverse judge diversly. Some, that hee would bee so called that he might shew that hee was that Messiah which the Prophets foretold should take the nature of man, whom *Daniel* called the Sonne of man, *Dan. 7, 13.* *Theodoret* in *Dan. 7.* Others that it is as if hee called himselfe the Sonne of *Adam*, as drawing his kinde from *Adam* by the virgin, not having any man to his father, *Nazianzen.* Others to declare the great benefit of his incarnation for us. *Aug de consens. Evang. l.*

2. c. 1. *Commendans nobis quid misericorditer dignatus sit esse pro nobis.* Or because hee was also the Sonne of God, hee would hereby distinguish the natures one from another. Others, to signifie that hee was indeed as hee shewed conversing among men verie man, 9. Why *Ezechiel* onely (in particular) in the old, and Christ in the new testament bee so called.

Come. What. The coming is thus, sent of the Fathers love to be the mediator, to reconcile God and man, he tooke mans nature into unitie of person of the Sonne of God, to performe the office of the mediator to bring man againe to God.

*See mal-
donat.
in Mat.
8, 20.*

To

To seeke. This is the first end of Christs comming to seeke that which is lost, *Ezech.* 34, 11, 12, 16. Hee justifieth his compassion and humanitie to Publicans and Sinners by the practise of men, that having an hundred sheepe, leave all to seeke one that is lost, wandered from the flocke; and a woman seeking one groat, with diligence, though she have nine left: And the joy of a father, at the returne and finding of his lost sonne, *Luke* 15.

This seeking for lost soules, is truly noted in Christs going about all their Cities and townes, preaching and teaching the Gospell of the kingdome, *Math.* 9, 35. In taking opportunities

X

as

as they fell out, to informe men in the truth, not contemning the vilest, as the woman of *Samarita* that liued a whore, with one that was not her husband: his Disciples marveiled at it, whether at his humilitie therein as some thinke, or by reason of the basenesse of the woman which was blameable, considering themselves from what and whereunto his favour had taken and exalted them: but by occasion hee makes his end knowne. That is, out of great desire, and great sweetnesse and delight, to take all opportunities of conversion of men, and that by two similitudes, one by their desiring him to take meat, to which he answers, he hath meate already

die that they knew not of, and declares what he meant: they not understanding, inquire about some bringing him meat, stil minding meat for his body & they saw to bee needefull for strength to goe on with his worke; hee declares, it is the opportunitie present of doing his Fathers will. And the sauce to that meat is gathering of the scattered Children of God. Hee waited for the issue of his conference with the woman, in her bringing of the *Samaritans*, which was, they beleaved, in a double degree, by her report, to teachablnes, by their hearing him, to settlednesse.

The other similitude is from harvest, that (something obscured by some in-

terpreters) yet tends to the same thing. Some as if it were proverbially, (you) that is, it is usually said) there are foure monthes to the harvest, as if haste needed not: otherwise why doth our Lord say, you say, yet foure monthes to the harvest; Here, present occasion requires diligence, the regions are white unto the harvest, yet that seemes more to bee his meaning, as harvest admits not stay, but when it is ripe put in the sickle, in another sense, but agreeing, about ripenesse, and then putting in the sickle.

He is said to see men before hee call them, as hee saw *Matthew*, at the receipt of custome, *Math. 9, 9.* *Nathaniel* under the Figtree before

before *Philip* spake a word to him of Christ, *Iohn* 1.48.

His seeing in this kind is not occasionall, but of purpose, seeking the particulars of the election. *You have not chosen me : But I have chosen you, &c. Iohn* 15. He seekes the elect, by the scriptures, by his ministers, by internal motion, either of Angels or immediate of the Spirit, by benefits, long suffering, by rebuke. By corrections : so he sought *Manasseh*. So the prodigall is noted to bee brought home. Thus *Iob* 33, He openeth the eare by corrections, thus he seekes men unto conversion, the cōverted to repentance.

Because he is sent to this ; That nothing given him should be lost.

To admonish us of our naturall state, to take true notice of it. Wee though extremely miserable, were not carried with any care of our owne freedome, wee sought not God, *Psal.* 14, 2. Wee went astray every one, after his owne way, *Esay* 53, 6. We have turned every one to his owne way : of this more, in that, hee came to the lost.

Wee sought not Christ till hee lookt after us to recover us from our state of losse, *Esay* 65, 1. We thought not of returning to God so much as by dreame. Wee are therefore to give all the prayse of our illumination to see our miserie and remedy of it, and of the inclination of our wills to desire

ro

to bee healed, unto the Lord preventing us with his grace. We were as the clay in the potters hands, and could do nothing, no not will any thing about our forming and fashioning, no more in our regeneration than in our creation.

Our hearts naturally are stony, having no aptnesse to be formed, rebellious, hard, till God chaunge them and make the stone flesh: that we have now inclination to heavenly things, things spiritual, it is a supernaturall change in the will, that inclined us only to things of the flesh. Inclination to things of the Spirit, is the worke of Gods grace: who sought us and changed us into new creatures, as if a stone or Lead

should have an inclination to fly upward.

Wee were dead, therefore could no more seeke our owne quickning. than a dead body can seeke restitution to life. This is in a sort confessed of the learned Papists: That a man without the worke of Gods Spirit, cannot do or will any thing in these things that belong to Pietie and Saluation, nor any way by the strength of nature prepare himselfe to receive grace.

Therefore when a man hath a will to beleeve, to be converted, to bee healed in Soule, to bee free from rebellious motions that come from the carnall part, to serue God without let, without contrary lusts from the will

will of the flesh, it is a plaine
signe of Gods grace in him:
we do indeed feele our dis-
position and desire to be-
leeve and bee converted be-
fore wee know that wee be
converted. Yet the will is
healed in order of nature
before it desire freedome
from spirituall bondage.
It is the comfort of a rege-
nerate man that hee would
doe good, *Rom. 7.* Some na-
turall or morrall good a
man without grace may
will, but not spiritual to bee
agreeable to the spirituall-
nesse of the Law. Though
a man cannot follow the
guidance of the spirit with-
out feeling and hindrance
of the flesh, yet there bee a
lusting of the Spirit against
the desires of the flesh, hin-
dering

dring the fulfilling of them, the man is in grace. *Luther* when hee was a Monke, vexed with these thoughts, this or that sinne thou hast committed; thou art infected with envie, impatience, and such other finnes, all thy good workes are unprofitable; confelleth if hee had understood that place of Saint *Paul*, the flesh lusteth against the spirit, &c. Hee should have sayd as he did after hee received light. *Martino*, thou shalt not utterly bee without sinne, for thou hast flesh, thou shalt therefore feeble the battle. Despaire not, but resist strongly, fulfill not the lust of the flesh, and thus doing thou art not under the Law.

Luth. in
Gal. 5,
17. fol.
251.

It is the note of Gods Children, that they seeke the Lord, and feeling such indevoure in themselves, they may, they must rejoyce, *Psal.* 105, 3. Let the heart of them that seeke the Lord rejoyce.

The Papists betweene those workes which wee do by naturall strength, and those that wee do by grace infused and inherent in us, teach a third kind of workes which neither come from any power of ours meerely, nor yet from any supernaturall grace in us inherent, but by externall aide of the Spirit by which they seeke their justification. They put erroneously faith and love actually to goe before justification, which are together
with

with it for time, and love is from Gods love, made knowne in some sort to us. If God should lift us up to love him before hee justifie us, hee should by making us love him, prepare us to be loved of him; whereas *Iohn* saith not that wee loved him, but that hee loved us first. Wee do long after rather than feele. our justification, desire but scarce perceive, unto rest of soule, grace to dwell in us manifestly. Sometime wee are in feare; sometime beleeve and hope, and are in repentant sorrow, by which wee are led to the more manifest perceiving of that which is wrought in us, and to a further measure of peace which we do desire, *Lam. 3,*
21. Though

Though the will carried up to Godward, imbracing him, and drawing to him as unto the chiefe good, his favour, his countenance above all earthly things: Vniting a mans selfe to him by a fervent act of his will, his will beginning to bee made one with Gods will, resolved and desiring to do it without partialitie or reservation: be a true note of a gracious estate. Yet there is a conviction of judgement, by which a man seeth what is meete for him to doe, as to arise out of his sinne, and with force of his conscience hee purposeth, it may bee voweth against some particulars; but his will is not renewed, and so hee hath no spirituall inclination to the good

good he ſeeth, or averſion from the ſinne he is convinced of; it is therefore but temporarie, it fadeth away like the morning dew.

Vſe. 2

It may move us likewise to aſcribe our riſing from our falls to his ſeeking of us, who otherwiſe do ſo dote upon the temptation as that wee have no minde to ſeek God to pull us out. *Spiritus gratia in eo qui recepit ſemper eſt in eo qui recepit, ſed non perpetuo operans, Cant. 5.* Which may appeare in David, in Solomon, in Peter who repented not till Chriſt looked backe upon him, and it was not without ſome inward worke in his heart.

Vt quis poſſit a peccato reſurgere, requiritur gratia excitans qua non ſemper adeſt, gratiam

gratiam excitantem non semper
haberi experientia ipsa testatur.
Bell. de gratia & lib. arbitr.
l. 2, c. 7.

Sometime there is a will
of rising out of falls but not
power, as *Psal.* 119, 176.
*I have gone astray like a lost
sheepe, O seeke thy servant, for
I do not not forget thy word.*
Ambros. Quare me, quia ego
te requiro, quare me, inveni
me, suscipe me, porta me, potes
invenire quæ tu requiris:
dignare suscipere, quæ inve-
reris: impone hameris quæ
susceperis: non est tibi primum
onus fastidio, non tibi oneri est
vectum justitia, veni ergo Do-
mine, quia etsi erravi, tamen
mandata tua non sum oblitus,
spem medicinæ reservo, &c.
Admonet nos deus facere quod
possimus & petere quod non
possimus,

possimus. Aug. de natura & gratia. Quando homo non potest si vult, propter voluntatem impossibilitas non imputatur: si autem non vult propter impossibilitatem, voluntas non excusatur.

Vse. 3.

To stirre up to seeke him with hope, now found of Christ, who sought them when they asked not after him. If hee sought us when we neither knew him nor sought him: as *Iohn 4*, If thou hadst knowne &c. Now wee seeke him, wee may bee bold, we shall not seeke him in vaine, he is good to the soule that seekes him, *Lam. 3, 25. I haue not said in vaine to the house of Iacob, Seeke ye me. Ye shall seeke me and find me, because ye shall seeke me with all your hearts,*
Jer.

Ier. 29, 11, 13. If when we were enemies, Christ reconciled us to God, much more being reconciled shall hee save us from wrath. He giveth by his Spirit to us to seeke by requests of God such things as wee need, for which same hee in heaven makes intercession for us.

To stirre up our love and care in seekeing men that are lost or fallen, in common dutie of charitie, or speciall charge and office. The first implied in that speech, *Cant.* 8, 8, 9, 10. The Church of the Iewes speakes to Christ for the Gentiles yet uncalled, who destitute of the word and ministry, not having the true doctrine whereby to nourish others, as a virgin that

Vse 4.

that hath no brests, not yet mariageable, so unfit yet to receive Christ, desiring that they may be brought to the acknowledgement of Christ, asks what shall bee done for them in that day of their calling to him, when there shall bee treatie of their mariage to him. The Church joynes her selfe to Christ in this care of doing something for the calling of the Gentiles, because though the power be his, and he be the author of all heavenly blessings, yet hee useth the faithfull in this worke as his instruments.

The answere of Christ implieth his good liking of that care for the Gentiles calling according to the Prophecies: If she be a wall,
if

if she be constant and continue firme in expectation of her promises and the profession of that truth which shall bee revealed, wee will build upon her a silver palace, wee will build upon him a silver pallace, beautifie and strengthen her with further grace, make her a costly pallace fit to entertaine my spirit; and if thee be a dore, we will keepe her in with boordes of Cedar: if she give free passage and good entrance to my word and grace, wee will make her sure and safe from corruption, and reserve her to immortalitie. Christ joynes the Church still with him in this as an instrument voluntary. *Ezech 18.* Returne and cause one another to returne

returne. *Hos.* 6. Come let us
returne to the Lord. *Zach.*
8, 21. They that dwell in
one Cittie shall goe to ano-
ther, saying, Vp, let us goe
and pray before the Lord of
hosts and seeke him, I will
go also: like that *Esay* 2, 2, 3.
Come, & let us goe up to the
Mountaine of the Lord, &c.
Ioshua 22, 19. If the land of
your possession be uncleane,
come over unto the Land of
the possession of the Lord,
where the Lords tabernacle
dwelleth, and take possessi-
on among us, but rebell not
against the Lord, &c.

This is the nature of faith
to breed love to God and
those that belong to him,
even such as they never saw,
that were long before them
and shall be long after them.

This

This love brings forth desire and endeavour to procure their salvation.

Wee pray, thy kingdome come, our indeavour must prove the truth of our desire.

The successe may provoke to the duty, *Psal. 51.* I will teach thy wayes to the wicked, and sinners shall be converted to thee: a man shall have joy of the answer of his lippes, *Prov. 15, 23.* It is to such a fruit as a righteous man hath not a greater. *Prov. 11, 30.*

Let him know it, hee saveth a soule from death, and converteth a multitude of sinnes. *Am. 5.*

Seeke them then by prayer, stand before God and speake good for them; wee love

love little, if wee will not speake a good word for a man. The feareful condition of the world is noted, in that, Christ loved them not so much as to pray for their salvation, *Iohn 17*. Thus *Paul* sought *Israel* of God: Christ those that crucified him of ignorance.

2. By teaching and admonishing them of the error of their way, *Ezra 7, 25*.

3. By doing good unto them and conversing honestly and with winning behaviour before them. Waiting for God to succeede all.

If we must do thus of charitie, whē we also have charge to do so, publike or private, how should wee not apply our selves to seeke mens soules

soules wherewith wee are charged? how shall wee free our selves from guiltinesse of their blood that perish without our indeavour to save them? When a man hath done that which appertained to him, and they will not returne but dye, hee hath delivered his owne soule. How woefull is their case that seeke not to recover the fallen, but draw them into sinne?

And to save. Consider wee the action to save, 2. The propertie hee hath in it, hee came to it as appointed of his Father; The state of the persons to whom he performs this, lost.

To save: hee was appointed, *Esay* 49, 6, He is called the Salvation of God; mine eyes

Mat. I.
21.

eyes have seene thy Salvati-
on; *Luke 2.* Hee hath his
name Iesus of that: Hee
shall save his people from
their sinnes; he saith of him-
selfe that hee came to save
mens lives, not to destroy
them, *Luke 9, 56.* Not to
condemne the world, but
to save the world, *John 12.*
Hee came to save sinners, *1*
Tim. 1, 15. God hath lift him
up to bee a Prince and a Sa-
viour, *Act. 5, 31.*

Q. How doth he save us?

A. By his merit and spirit;
merit of his life, and of his
death, fulfilling the Law for
us, expiating all our sinnes
by the Sacrifice of himselfe,
making intercession for us.

Not onely was hee with-
out sinne, as *Iohn 8, 46.* *2 Cor.*
5, 21. *1 Pet. 2, 23, 23.* *Heb.*

4, 5.

4, 5. That hee needed not to offer as the high Priests under the Law for his owne sinnes, *Heb. 7, 27.*

Neither did he fulfill the Law perfectly, onely for himselfe, and so is called that holy thing in respect of nature, sanctified from the conception, *Luke 1. The holy Child, Act. 2, 27. Holy one, Act. 13, 35. And the just, 3, 14.* But hee fulfilled the Law for us: as many as hee came to save, *Rom. 8, 3, 4. Rom. 10, 4.* As *Adams* disobedience, is imputed to all his progenie, so the obedience of Christ is to all that are in him as their roote. *Rom. 5, 19.* As by one mans disobedience many were made sinners: So by the obedience of one,

Y many

many are made righteous. We may be said in a sort to be justified by the righteousness of the Law, but inherent in Christ, imputed to us.

Justification by faith imports two things, the not imputing of sinne, imputation of righteousness, which is called the righteousness of God, not onely by Gods appointing it, or by his accepting it, but by his working of it in Christ, his obedience being the perfect, full, entire obedience of his person, God and man, not onely of his nature humane to bee a holy and a just man, whence it cometh to bee meritorious. The Apostle teaching that wee are justified by faith
faith

faith that in so teaching he establisheth the Law. Even by that Doctrin because the righteousness which it requires for matter, is performed by Christ, and offered to God as our righteousness, and imputed of God to us: it requiring unto life, do this, man by faith findes it in Christ. If it be thought absurd that wee are justified and made righteous by legall righteousness, it may be answered, that legall and evangelicall righteousness do not differ in matter, but in the efficient and manner. The Law required it of our owne performance, the Gospel teaching it to bee sufficient that it is performed by Christ for us, and apprehended of us by faith.

Daniel 9, 24. The benefits of Christ are noted to be two. One in respect of sinne and evill: 2. In respect, of righteousness. The first in 3. Degrees, 1. Confirmation of the godly against defection, to finish the transgression. *Cohibendo defectionem illam, continebit & confirmabit bonos ne deficiant a Deo.* 2. To seale up, or to make an end of sinnes. To cover sinnes, so as God will not behold them. Hee sees none in *Iacob*, *Numb. 23*. To make reconciliation for iniquitie, to give a full satisfaction, and to put away wrath. That God shall freely love us and graciously receive us. 1. *Reprimitur regnans peccatum sordes, vestigia reliqua teguntur. Quoad reatum* proxi

prorsus auferuntur. The second benefit is the righteousness of Gods people for ever: everlasting righteousness. Ea loco peccati aboliti succedens, fide primum apprehenditur a nobis, ac deinde imputatur nobis a deo pro iustitia nostra.

Gal. 4, 4. Christ is said to bee made under the Law: legi autem factus est obnoxius, quia cum liber esset, sponte sua, in nostri gratiam, eius jugum subiit, omnemque iustitiam accuratissime adimplevit.

Christus ergo filius Dei, qui immunis iure fuisset ab omni subiectione, legi fuit subiectus, cur nostro nomine, ut libertatē nobis acquireret; quemadmodum enim qui liber erat, captivum se vadem constituendo, redimit: & induendo vin-
T 3 *cula,*

cula, alteri exuit, ita Christus, legi seruandæ obnoxius esse voluit; ut nobis immunitatem acquireret, alioqui frustra iugum legis subisset, nam sua certe causa non fecit: non ita exempti ut nullam amplius obedientiam debeamus, &c.

Although he bee Lord of the Law, and therefore the Law hath no authoritie or power over him, for hee is the Sonne of God; but of his owne accord hee made himselfe subject to the Law, and in perfect innocencie, suffered all tyrannie: hee did not onely live civilly under the Law, but suffered the terrors, so as no man upon earth ever felt the like.

Primum magna legis sanctitas, quod nihil in ea mandatum cui deus ipse in carne manifestatus

*manifestatus non velis esse confor-
mis. Deinde quamvis filius
sit dominus Sabbathi (atque
ita totius legis) tamen ad per-
fectam & internam & exter-
ternam obedientiam qualem
lex requirebat, se obligat.*

And this may not seeme
strange that hee which is
Lord of the Law, should be
subject to the Law: for he
must bee considered as our
pledge and suretie, repre-
senting the persons of all
the elect, and so is subject
not by nature but by volun-
tarie abasement, by condi-
tion of will. That accor-
ding to the tenour of the law
wee might have right to
life, do all these things and
live.

As Christ was borne of a
woman not for his owne

fake, but ours, so was hee made under the Law. As hee became a servant for our sake, so in that respect hee became under the Law of a servant, and his subjection to the Law was a part of his humiliation, *Phil. 2.*

Hee yeilded himselfe also to those Lawes that were prescribed to Gods people by occasion of sinne, in conforming whereunto they professed themselves sinners. Hee was circumcised, *Luke 2, 21.* Offered, *v. 24.* performed other ceremoniall observances, *Iohn 7, 22, 23.* Was baptised, *Math. 3.* received the Sacrament of his owne body and blood; and all that hee might fulfill all righteousness, *Math. 3, 10.* By which wee are led
into

into the next point, expiating all our sinnes. Vnto which he did not onely take our nature and miserable infirmitie, and was content to abase himselfe in this life to indure sundry yeares, many indignities and contumelies, but with it hee tooke our sinnes upon him. Not the punishment onely as a sacrifice for sinne, to give satisfaction, but became a sinner, not by nature or any act of his, who knew no sinne but by imputation, translating the sinnes of the Elect from them to him, according to his Fathers counsell, and his owne undertaking: he having no sinne of his owne hee could not as man be bound to these kinds of Lawes prescribed to

Gods people by occasion of sinne, in conforming whereunto they professed themselves sinners; which Christ conforming himselfe unto, did professe himselfe also to bee, and the cheife, though not by inherence (hee was without sinne) yet by Gods laying the finnes of the Elect upon him, and his taking them upon himselfe, so as the guilt of them was upon him, and did bind to satisfaction, as a suretie that takes the debt upon him, that was not his before, is bound, as *Paul* to *Philemon* for the debt of *Onesimus*. That he stood guiltie of our finnes, appeares in the type, the scape goate, *Levit.* 16, 21, 22. So in the prophecie, *Esay* 53, 6. God hath laid up-
on

on him the iniquities of us
all, 11. He shall beare their
iniquities; 12, He bare the
sinnes of many, 2 Cor. 5, 21.
He made him to be sinne, &c.

Sinne here is to be under-
stood of the sacrifice or
punishment of sinne.

Object.

Not onely so, but *Christus*
quasi peccator occisus est ut
peccatores justificarentur. Amb.

Sol.

He suffered as a sinner that
sinners might bee justified:
hee tooke our sinnes in his
body to the tree, that wee
dying to sinne, might live
to God, 1 Pet. 2, 24.

3. With our sinnes hee
tooke the full punishment
due to them, to satisfie Gods
justice, and to reconcile God
and man, that God might be
just in forgivenesse of sinnes.

Rom. 3.

He gave himselfe a ran-
some,

son, a full price, answerable to all that punishment which our sinnes came unto. Both in soule and body, *1 Tim.* 2, 6. Hee himselfe, gave himselfe whole, a full and equall price for us. Hee is called a suretie of a better Testament, *Heb.* 7, 22. Sureties are to deliver them for whom they become sureties, by payment of the whole debt, as it is required. If it bee goods, take his bed from under him, *Prov.* 22. 27. *Philem.* v. 18, 19. If it be libertie, the suretie becomes bondman for him whom hee freeth, *Gen.* 44, 33. Life for life, *1 King.* 20, 39, 40, 42. So Christ becoming our suretie must give body for body, and soule for soule.

soule, in stead of our bodies and soules: hee suffered for sinnes, the just for the unjust, that which the unjust should have suffered.

Hee redeemed us, becoming a curse for us.

Christ saveth by his intercession; we shall bee saved by his life in glory, *Rom. 5, 10.* He is able to save perfectly, or unto the end, such as come unto God by him, seeing hee liveth ever to make intercession for them, *Heb. 7, 25.* The life and kingdome, and glory of Christ are destinated to this end as their scope, the salvation of the beleivers; not onely by his kingly power but by execution of his preistly office in glory, making requests for us: thus the
Apostle

Apostle comforts the Elect of God, beleeving in Christ, *Rom.* 8, 33. 34. Against feare of condemnation, yea of accusation, to secure them of salvation. And to lay the comfort downe in the best force of it, whereas the direct opposition is of accusation, and Christs patronage or intercession; of condemnation and Gods justification: but hee makes a traiection, willing to fence Gods Children from the toppe to the bottome, and to arme them with such confidence as may chase away to the furthest, anxieties & feares. Hee gathers more emphatically (that they are not obnoxious to any accusation of guiltinesse that may hurt them before God) by

by Gods justifying of them: then by Christs intercession, for the way to judgement is shut up aforehand, when the judge hath pronounced them just and guiltlesse, clearing them from all faults that any would lay to their charge. And so in the second opposition. It is not to bee feared that they should bee condemned for whom Christ by his death hath satisfiied divine justice and expiated their finnes, to prevent that judgement of God, and by his intercession not onely abolished death, but brings their finnes to bee forgotten, so as never to come into account.

How doth Christ make intercession now for us, being in heavenly glory? in his
humi-

humiliation hee prayed for us, *Iohn* 17, 20. For all which shall beleeve in him through the word of the Apostles; doth he so now?

Being our high Priest, it is his office still to pray for us, as it were by name, whereof the high Priest under the Law was a type, who going into the most holy place, had by appointment, the names of the Children of *Israel*, in the names of the tribes (under the heads were all contained :) So answering to the type, Christ is entred into the true holy place, into the very heavens, within the veile, *Heb.* 6, 20, and 9, 24. Not in his owne name onely, but in the name of every particular beleever. *Exod.* 28, 12, Hee shall

shall beare the names of the Children of *Israel* before the Lord upon his shoulders for a remembrance, that hee might remember them to Godward; and for this there were two Onix stones set and imbossed in gold, and in either stone sixe names graven, according to the names of the Children of *Israel*. He had also in his Brest-plate foure rowes of stones, three in every row with the names of the twelue tribes, to beare them upon his heart when hee goeth into the holy place.

I doe not say I will pray for you. Object.

Christs intercession, considered whether as vocall. Sol.

The praying of Christ in heaven may bee understood his

Heb. 9,
24.

this presenting his humane nature assumed unto unitie of person with the Sonne of God, unto his father for that end to save his. A body hast thou ordained me; By the which will we are saved, by the offering of the body of Christ.

2. Setting his merit of obedience to the Law, and crosse in the sight of God, for remembring him of them, whom hee hath reconciled. Though God suffers not oblivion of those whom he hath justified, yet thus Christ mediates for them still by presenting to God his sacrifice, his obedience for them, with the everlasting vigor and merit of it, 1

John 2, 2.

3. As God declaring his will,

will, as man deſiring of God, that as his ſacrifice is of a ſweete ſavour, ſo they that beleee in him may be ſuch, by the merit of it in his acceptance he delightes in them, his love and pleaſure is in them.

4. And as the incenſe and ſweete perfume aſcended and gave a ſweete ſmell, ſo the workes and ſpecially the prayers and prayſes of the faithfull, through the odour of his ſacrifice and the interceſſion of Chriſt, are ſweete to God. Thy voice is ſweete *Cant. 4.* How much better is the ſavour of thine oyntments than all ſpices? Thy lipps droppe honie combes, and thy plants are as an Orchard of Pomegranets and ſweete fruites, and with
all

all the cheife spices in themselves they are not so sweet : but in **Christ** who obtaines by his intercession pardon of the corrupt mixture , as the high Priest , having on his forehead a plate of pure gold with this graven in it, Holinesse to the Lord, that hee might beare the iniquitie of the offerings which the **Children of Israel** should offer in all their holy offerings, to make them acceptable before the Lord, *Exod. 28, 36. 38.*

2. As **Christ** saveth by his merit , so hee saveth by his Spirit, and efficacie, application of his merit. It is required that unto the enjoying of benefits purchased by **Christ**, we bee first partakers of and possessed of
himselfe

himselfe. Here is the comfort of a soule that the testimonie of God is within it, so as it can truly say, my beloved is mine. We must bee in Christ before hee bee to us that which hee is made of God, *1 Cor. 1, 30*. Hee is the Saviour of his body, *Ephes. 5*: As the woman is first possessed of the person of her husband, and thereby becometh partaker of his dignitie and riches. The promise of blessednesse is made to *Abrahams* seed, not seedes: That is Christ, *Gal. 3, 16*. We must be parts of Christ as the seed, before wee bee blessed *v. 29*.

Vnto this union with Christ, there bee certaine joynts and bands, *Coloss. 2, 19*. As the members of the body

body are tyed to the head. These bands by which the Elect are tyed to Christ, are the Spirit and faith. Children that cannot actually beleeve, are united to him as to their head by an unspeakeable way, by his Spirit; so as they are of his body, of his flesh, and bones, one spirit with him, *Ephes. 5, 30. 1 Cor. 12, 13.*

They that are of yeares, and capable of faith are knit unto him by the Spirit and faith.

To both Christ is given of God. Who is the gift of God in two respects. 1. As hee was sent into the world to worke our redemption: so God loved the world, that hee gave his Sonne, *Iohn 3. and Rom. 8.* Hee gave him for

for us all to death. Secondly, particularly unto union with us, that is, in our calling: by the first our redemption was wrought, by the second wee enjoy him and all things with him, *Rom. 8, 32.*

And this gift of Christ is the cause why God first (before wee seeke it) giveth us faith. By his merit, and on his behalfe, it is given us to beleeve in him, as also to suffer for his name, *Philip. 1.* And because we cannot beleeve unlesse wee be chosen to it, & faith is of Gods Elect; the Election being in Christ. For execution of the decree, faith is given to them that are given him, as the hand to take hold of him, as the mouth to take him in to dwell in us for life and nourishment;

nourishment: faith is not of all; onely his sheepe beleewe in him, *Iohn* 10. And in Gods gracious acceptance of our faith, not for the grace it selfe, it is in this life imperfect; but as it is relative, so faith is imputed for righteousness, and righteousness is imputed without workes, *Rom.* 4, 5, 9, 11. Imputation, is three fold. 1. Acceptation of a thing as sufficient, though insufficient in it selfe: so some falsely define our justification to be nothing else, but Gods gracious acceptation of our faith in Christ, though in it selfe unperfect, for our perfect righteousness. It is certaine God receives no righteousness from us, unto our justification in whole

whole or in part, but giveth righteousness unto us, and imputes it for our owne, as if wee had wrought it our selves.

2. For accounting that righteousness which in it selfe is perfect, and reckoning it to us as ours, though not done by us.

3. When the righteousness so perfect in it selfe wrought by Christ, not by us, is reckoned ours, as if wee had done it our selves, one shall say, Surely in the Lord, *I have righteousness, &c.*

It is questioned betweene us and the Papists, not whether by faith: but by what faith wee are saved. By faith ye are saved, is the expresse word of God, *Eph. 2.*

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Iustification is unto life, *Rom. 5.* Therefore that faith which justifieth, is lively, dead faith doth not iustifie.

They professe to differ from us in the question of faith: In the object, subject, act.

The object they make to be onely the whole word of God. Which wee deny not, but ths faith the Divels have, which giveth no peace but leaveth them trembling at their owne damnation, which is set downe in the word of God.

I. The object of faith is the whole truth propounded in the Scriptures, called faith of the truth. King *Agrippa* beleevest thou the Scriptures? I know thou beleevest. Tha

That Christ is. He that cometh to God, must beleeve that God is, so that Christ is. The Iewes beleeve not this, but count that Iesus the Sonne of *Mary*, who is the Christ of God, to have beene a deceiver, and looke for the Messiah to come.

The things spoken of Christ in the Scriptures: all that *Iohn* spake of this man was true, *Iohn* 10. The Turkes beleeve that Christ is and that hee was for his time a great Prophet, but not all things the which Christ hath spoken, written of him. *Iohn* 14. *Beleeve me, that I am in the Father, and the Father in me.*

To rest, and stay on Christ for the benefits brought

brought by him. This is the faith that is given on the behalfe of Christ. The faith of Gods Elect peculiar to the sheepe of Christ, it is called receiving of Christ, *Iohn* 1, 12. We teach that the proper object of justifying faith is Christ: with promise of mercie in him, as forgivenesse of sinnes, reconciliation, &c. *Gal.* 2, 16. Even wee I say have beleeved in Christ that wee might bee justified by the faith of Christ: that, say the Papists, is as by a disposition to justification, but that is false; for that putts a space betweene justification and faith, but they are together in time, contemporarie; every one as soone as hee beleeves is just.

Paul

Paul opposing in the point of justification, beleeving and doing, faith and worke, therefore it doth justifie not as it is a worke, but as an instrument to receive Christ, and in him righteousness unto justification of life, imputation of righteousness without workes. The *Israelites* stung of fierie Serpents were cured without doing any thing but looking upon the brazen Serpent; and so with faith of the promise of God were healed: so we fixing our eye of faith upon Christ, and the promise of speciall mercie in him are justified, and saved, *Iohn* 3, 16.

We are commaunded to beleeve the Gospell; the Gospell is the tydings of
Z 3 good

good things that betyde us
 in Christ, as forgivenesse of
 sinnes, the favour of God,
 restoring to heaven, adopti-
 on to be the children and
 heires of God, and these
 without our labour or
 workes, onely of the free
 grace of God. *Theophylact,*
Math. Evangelium secundum
Matthaeum. Evangelium de
eo quod nunciet nobis res pros-
peras & bene se habentes. Hoc
est, bona: nempe remissionem
peccatorum: iustitiam, reditum
in caelos, adoptionem in filios
dei: nunciat autem quod facile
et gratis haec accepimus, neque
nostro labore assequuti sumus
haec bona, neque ex nostris acce-
perimus bonis operibus, sed gra-
tia et misericordia dei talia
bona consequuti sumus.

Thus the object of faith is
 the

the speciall mercie of God to me in Christ, in whom I receive these good things.

2. Christ saves that which was lost, by Sanctification of the Spirit: unto this they were Elected in Christ, *Eph.*

1, 4. 2 Thess. 2, 13, 14. 1 Pet. 1, 2. And this is glorification, and salvation begunne; whom hee justified, them hee glorified. *2 Cor. 3, 18,* Wee all behold as in a mirror the glory of the Lord with open face, and are transformed into that image from glory to glory as by the Spirit of the Lord. The Apostle notes three things, great benefits, which all we the whole body of beleevers do receive by the Gospell, as the Spirit makes it quickening to us. 1. The revela-

tion of God, 2 *Cor.* 4, 6.
The light of the knowledge
of the glorie of God. 2.
Transformation into the
image of God, by glorious
sanctification, whereby they
become like unto God. the
Spirit of glorie which is the
Spirit of God; resteth upon
you, 1 *Pet.* 4, 14. Called
peculiarly the glory, *Esay* 4,
2, 3, 5. Vpon all the glory
shall be a defence: set forth
in earthly similitudes, *Psal.*
45, 9. A vesture of gold,
Esay 54, 11, 12, 13. v. 8.
Iuory palaces, beautie for
Christ to be pleased and de-
lighted in, ornament much
set by of God, 1 *Pet.* 3. God
is infinitely glorious in holi-
nesse, they are partakers of
his nature, by Christ, not
essentially as the naturall
sonne

sonne, but by similitude, 2
Pet. 1, 4.

Adoption giveth them
the dignitie of the Children
of God, heires with Christ.
Adoption belongs to glori-
fication, Christ giveth the
glory that his Father gave
him, *Iohn* 17. Vnto them
the effectuall knowledge of
Christ reneweth a man ac-
cording to the image of God
in the truth of holinesse and
righteousnesse, so as he is the
glory of God, as hee is his
image. Some excelling in
holinesse, are in a speciall
sort called the glory of
Christ, *2 Cor.* 8, 23. In whose
persons the glory of Christ
shines forth as in some
image.

3. There is a proceeding
in this glorification from
Z 5 one

one degree of glory to another, which in respect of the soule, is made perfect in death, 12, 23. This increase in glory is set forth by outward things, *Cant.* 1. 8. When the Churches spirituall ornament is set forth by rowes of stones and chaines of gold, she is promised to be made still more glorious, *v.* 10. Wee will make thee borders of gold with studds of silver. Richly decked alreadie, shee shall bee more glorious by the holy Trinitie, till she attaine the perfection of glory.

Gal. 5.

In regeneration wee live in the Spirit that life which is eternall, *1 Iohn* 3, 15. So as never to dye, *Iohn* 11, 26. We are partakers of the first resurrection, raised to a glorious

rious and immortall life, the life by Iesus manifest in our mortall flesh, 2 Cor. 4. Which life Christ came for, that wee might have it, and that wee might have it more abundantly; *John* 10, 10. Wee are saved by the renewing of the holy Ghost.

The exercise of this sanctification is partly in repentance, which is unto Salvation; as Christ came to save sinners, so to call sinners to repentance. Repentance and life are coupled together, *Act* 11. Whom God would not have perish, hee will have come to repentance, 2 *Pet.* 3, 9.

Seeing whom Christ saveth hee sanctifieth, it should move us to examine our selves about sanctification

Vfe.

tion, which is saluatiō or glorification begun. It is of that necessitie that al the unsanctified are excluded, *Math.* 18, 3. *Iohn* 3, 3, 5. *Heb.* 12, 14, *Revel.* 21, 27. The inheritance is appropriated unto Saints, the Scripture thrusts it into their bosome, and pinnes it as it were on their sleeves, *Act.* 20, 32, and 26, 18. *Eph.* 1, 18 *Coloss.* 1, 12.

There is no sanctification singular, but in union with Christ: Who as the head giveth life, and influence of grace onely to his body, *Eph.* 1; 22. *Heb.* 2, 11. *Titus* 3, 6. Whatsoever civill vertues a man have, as the yongman that Christ looked upon and loved. What temporary reformation, or common

common sanctification so called, in respect of some materialls or dispositions, not brought forward to sanctification singular, being not by spirituall union with Christ, is no degree of Salvation. Therefore to know true sanctification consider the singularitie of it.

Math. 5, 20. Except your righteousness exceed, &c. 47.

What singular thing do you?

48. Yee shall therefore be perfect as your heavenly Father is perfect.

By imitation of God suffer not this one vertue of loving your enemies to be wanting in you. This perfection is the singularitie of sanctification. Not that any man attaines to absolute perfection in this life, *Philip. 3. I am not alreadie*

readie perfect. Wee have sinne, wee doe sinne all in many things; but there is in the sanctified, a perfection of sinceritie, their heart is good and honest, which God calls perfect; *2 Chron. 15, 17.* The heart is whole with God not devided, spoken in comparifon of hypocrites, whose heart is not whole, *Pfal. 78,* with the Lord: they are double minded, *Iam. 1* and *4.* They are true in their heart, have their conversation in simplicitie and godly purenesse.

2. Perfection of integritie; they have the seedes of all vertues in them though yet they are not growne up.

They have the perfect nature of Christians though they be but babes in Christ, *1*

Cor.

Cor. 3. They have a new man in them. Newnesse of Spirit in which they serve God, *Rom.* 7. The spirit, soule, and body, sanctified in measure.

They respect all the commandments given to them, *Psal.* 119: Towards all persons, God, their neighbour, themselves.

They have compleatnesse in their actions, they have the needfull parts of a good worke, and right matter, a right principle out of which they worke, faith purifying the heart; working by love; a right end, Gods glory, the edification of men, &c. They hold on, and contend towards perfection in degrees, *Iob.* 17.

It is not thus with the Hypocrites.

Con-

2. Consider their difference in sinning; the Godly sinne not, they cannot sinne, *1 Iohn 3, 9*. Grace freeth them from the reigne of sinne that they serve it not; it giveth an inclination and disposition to the will that it resists the will of the flesh as contrary: so in their sinning, they are rather patients than agents: they worke none iniquitie. *Rom. 7*. Leads mee captive to the Law of sinne. It is not then I that doe it, but sinne dwelling in mee, which appeareth in their striving, mourning, complaining of sinne in them, purging or purifying of themselves constantly, desirous to be freed utterly from sinne.

Temptation is said to
take

take them, 1 Cor. 10, 13.
 And to be but humane, not
 sought out of affection, but
 taking advantage of humane
 infirmitie. *Humanum quid-*
dam non nihil ipsos esse passos
dicit. Galat. 6, 1. If a man be
 preoccupied in any offence.
Ex subito motu passionis, igno-
rancia seu infirmitate. Hee
 speakes of sins into which a
 man falls not wilfully or
 of set purpose, but of infir-
 mitie, beguiled by the Devill
 or the flesh, the deceitfull-
 nesse of sinne, like men to
 sinne, is of two sorts, by sur-
 reption, or disease.

By constitution, and ha-
 bite, which bring forth acti-
 ons corrupting, loosing that
 common Sanctification
 which they had, by their
 common calling into out-
 ward

ward covenant with God, and became holy in profession before others that were not so called. Which aggravates their sinne above theirs that were never called by Gods Name. *Deut.* 32. Three things *Moses* chargeth them with, 1. Corrupting themselves, 2. Contracting spotte, 3. Habite or constitution, perversenesse, sinning of full will, frowardnesse: wicked men are noted of their frowardnesse, they sinne of full enmitie and maliciousnesse of will.

Consider, a kind of force in the Spirit sanctifying to do knowne good: The Spirit within me compels me, *1ob* 32.

Ier. 20. It was as fire shut up in my bones, I was weary with

with forbearing, I could not stay. Downe goeth the power of the flesh, the dore is open for Christ to come in, and the grace within will not bee shut up, but breakes forth unto the workes of righteousness. 2 Cor. 5. The love of Christ constraineth us. For we thus judge, &c. *Psal. 116. what shall I render? All his benefis are upon me. Psal. 36, 12. Thinke upon me O God.*

As wickednesse proceedeth from the wicked, so righteousness from the righteous; such are noted of the working of righteousness, it will declare it selfe in a mans life if hee have any sanctification in him. *If wee live in the Spirit let us walke in the Spirit, Gal. 5.*

2. Let

2. Let such as the Lord hath sanctified rejoyce and bee thankfull: they are entered already on some part of salvation, which assures them fullnesse from Gods faithfullnesse.

3. Christ saves by his Spirit in leading, preserving the sanctified unto salvation: hee keeps them, that they cannot loose it. *Deut. 33, 3.* All thy Saints are in thy hands. This effect of Gods speciall love to his Saints, distinguished from hypocrites by this worke of grace, they are his Disciples, and humbly and attentively heare his words, notes that after God hath received people into favour he takes them into sure custodie for Salvation; they are all in his hands.

hands, and who can pull them out? none, as Christ saith, *John* 10. I will give them Eternall life, no man shall pull them out of my hands. *1 Sam.* 2, 9. Hee keepeth the feete of his Saints, *Prov.* 2.7, 8. He is a shield to them that walke uprightly, and hee preserveth the wayes of his Saints. Hee watcheth over them to keepe them from sinne as well as from any other danger: he doth not so keepe alwayes as not to bee tempted, no nor that they should not fall into temptation, but either he preserves them from temptation, when they have opportunity; or if there bee temptation, that they shall want opportunity, or if there bee both oppor-

opportunitie and temptati-
on, hee so shines into their
minds by divine, and bowes
their hearts to his com-
maundement, that they
stand; or if they fall, hee re-
scues them from the pow-
er and guiltinesse of their
sinne and from the rage of
the Divell, that the evill shal
not fasten upon them to de-
stroy their grace or deprive
them of salvation. 1 *Cor.* 10,
13: That they may bee able
to beare it. 2 *Cor.* 12, 7.
His grace shall bee suffici-
ent for them, 1 *Iohn* 5, 18.
They are said to bee refer-
ved to Iesus Christ, *Iud.* 2.
Being called and sanctified
they are kept as a speciall
portion, treasure, & possessi-
on unto Iesus Christ the
true heire of the world: con-
served

served in Christ, because our safetie is not in our hands, either our deliverance from evill or perseve-
ring in good, but our King, the author and finisher of our faith, Christ Iesus given us of God the Father, to whom is given all power in heaven and in earth, and all iudgement, *Math. 28. Iohn 5.* keeps in the purchased salvation, most powerfully, and loseth not one of them whom his Father gave him, *Iohn 6.*

It lyeth on Gods faithfullnesse to keepe them from evill, *2 Theff. 3, 3.* To confirme, and perfect them, God hath promised it, *Jer. 31. 40. Ezech. 36. 27.* Christ hath prayed for it, *Luke 22, 32. Iohn 17. 11.* Holy Father
keepe

keepe them in thy name. I pray not that thou take them out of the world, but that thou keepe them from evill: hereof the Spirit works perswasion, as in *Paul, Rom. 8. 2 Tim. 4, 18*. Hee will deliver mee from every evill worke, and preserve mee to his heavenly kingdome: the weake in faith shall bee established, because God is able to make them stand, *Rom. 14.*

This abilitie is used unto faith to keepe it that it faile not, that the worke of faith may be fulfilled with power as the Apostle prayeth, *2. Theff. 1.*

And by faith wee stand, *2 Cor. 1, 24*. This is the effect and nature of faith to make us stand. It keepes us,

as

as a towne is kept from enemies by garison lying in it.

1 Pet. 1, 5, Which are kept by the power of God through faith. It is victorious; it overcomes the world.

1 Iohn 5, 4. This is the victory which hath overcome the world, even our faith: to note the certaintie of the victorie it is delivered, not in the present nor future tense, you doe or shall overcome, but in the preterperfect tense, you have overcome. *1 Iohn*

4, 4. Little Children yee are of God, and have overcome them. It is said to quench the fierie darts of the Divell, *Ephes.* 6, 16. Though his darts be not onely sharpe and peircing, but also fierie, faith shall both blunt them and extinguish them. Hee

James 4.
7.

seemeth to allude to the ancient custome among souldiers poysoning their darts and cast them at the enemy, who wounded with them were so inflamed as to bee hardly cured: so the temptations of the Divell as fire inflame the heart, but faith beates them backe, and quencheth them: wee are commanded to resist the Divell and he will flie from us. That is our encouragement to resist him stedfast in the faith, *1 Pet. 5, 9.* implying that in a stedfast faith, there is strength to overcome him, *Revel. 12, 11.* Because faith possesseth us of Christ, & keeps us in the possession thereof; it rests upon God by the means of Iesus Christ, so as wee obtaine and do things impossible.

impossible to nature, If thou
canst beleve all thing are
possible. Gods people have
prevailed by faith with
Christ, to put forth his
power to their cure of di-
seases incureable to man,
and unto their obtaining of
great blessings, above the
course of nature, as appeares,
Heb. II, II, 33, 34, 35, &c.
And doing things above all
naturall strength.

When the faithfull have
beene overthrowne by Sa-
tan in sinne, by faith they
have obtained strength to
recover themselves, and
gotten victorie over Satan
and sinne, have overcome
their owne guiltinesse and
feare of Gods deserved
wrath, so that their sinnes
have beene so farre from

separating their hearts from Christ, that they have drawne neerer to him, *Cant.* 7. 10, 11, 12. As in *David Psal* 73: *Peter*; they perceive that their sinnes have not removed Gods favour from them.

Gods Children when they are compelled to wrestle with God himselfe as with their enemy, yet stand fast by faith and say, as *Iob.* 13, 15. *Though hee slay me yet I will trust in him*; the power of God is exceeding great in beleevers, in so much that they are stronger than the Divell himselfe, than all powers and principalities of darkness, *Matth.* 16. *Ephes.* 6. They are insuperable, invincible, more than conquerours,

ours. It is called the good fight of faith, not onely because it is for a good cause, and from a good author, but it hath a good issue. It is victorious. What Angells by nature could not do in heaven, nor *Adam* in Paradise, a poore weake servant of Christ is made able to do by him that loved him, the weakenesse of God is stronger than men and Angels.

Faith is mightie by the word of God, which is mightie in operation, *Heb. 4. 12.*

The power of God to salvation, *Rom. 1.* graffed in us is able to save our Soules, *1am.*

1. By this young men redresse their wayes and overcome the wicked one, *1 John*

2. 14. It is prevailes by love

A 2. 3

which

which is strong as death,
which overcommeth all.

And by prayer is this
continuance in goodnesse
unto the end obtained; as we
are taught by our Saviour
in the petition, *Leade us not
into temptation, but deliver
us from evill; Math. 6.
watch and pray, least ye enter
into temptation, Math. 26.*

Christ giveth his Spirit to
make requests for the Saints
according to the will of
God, and what hee in hea-
ven intercedes for, they by
his Spirit request of God in
his name, and it is given them
abundantly. Christ tells his
Disciples that they had as-
ked nothing in his Name,
but requires them to bee
more in their requests, assu-
ring them they shall receive

Iohn 16,

unto

vnto the fulnesse of their joy. Hee knew the necessity and the utilitie of prayer, and how slow and dull the Disciples were to it: then when hee was with them they had such satisfaction in his presence; he excites them therefore to this duty. They & the godly did pray in the name of the Messiah, for the Spirit indited or dictated no other prayer than in the name of the mediator: but they asked obscurely, as the knowledge of Christ was then but obscure; and ordinarily they did aske nothing so as after Christs manifestation and more plentifull giving of the Spirit. *Satis nota est sermonis forma, qua fieri aliquid tum demum dicitur, quando magis et evidentius*

fit, quam antea fiebat: aut quando aliquo novo modo incipit fieri sicut dominus loquitur. Ioh. 16.

Maiore fiducia, ex multo clariore agnitione. Frequentius atque ardentius orabant, quam antehac, dum adhuc rudes, et ex corporali presentia Christi securiores erant. Ac longiores in precibus.

Vse.

They sinne that teach that Christ gives life, justice to some, that extinguish it, fall from it: They are of two sorts, some teach and some hold that reprobates have true justice. From which they fall totallie and finally, that a man may bee the Child of God, yet not inherite.

It is for consolation to the beleevers, such as God hath

hath brought to Christ : his power is ingaged for their continuing in grace unto salvation; not onely that they cannot loose grace finally, but that they shall at no time by any power of hell have grace so shaken out of them as that there should not be left that which accompanies Salvation.

Get of God, pray for his glorious power, strive to feele it.

Vse. 3.

Ascribe to Christ the power of standing stedfast in grace.

The Sonne of man is come to seeke and save &c.

The proprietie of this worke of saving the lost, is in Christ, not communicated to any other, *Revel. 7; 10.* This may appeare in Gods

appointing him and sending him to save those that hee did appoint and give to him, that hee might give them eternall life. Hee is Gods Elect for that purpose *Esay 42*. His servant on whom he will stay, or whom hee will establiſh. This his enemies confessed to bee true of the Messiah. *Luke 23, 45*. Let him save himſelfe if hee bee that Chriſt the choſen of God. The Father is ſaid to ſeale him to this *Iohn 6, 27*. Wherein is declared his authoritie from the Father to give the food that laſts to eternall life: this way God ordained before the world to our glory, *1 Cor. 2*. He hath predeſtinated him, *1 Pet. 1*. raiſed up for us, *Luke 1. 69*. prepared, *Luke 2, 30*. 2. In

2. In his sufficiencie for this worke, *Esay* 63, 1. sufficient to save, or almighty to save. I speake in righteousness and am sufficient to save: this is in fullnesse of grace and truth, *Iohn* 1. Being very God, v. 14. The fullnesse of the Godhead dwelling in him bodily, *Coloss.* 2, 9. So as wee are compleate in him, v. 10. That beleevers need nothing out of Christ unto their justification and Salvation, they have fullnesse in him, and need nothing out of him to peice up their felicitie; he is able to save perfectly such as come unto God by him *Heb.* 7, 25. He is made unto us of God wisdom, righteousness, Sanctification and redemption, that they which re-
joyce

joyce might rejoyce in the Lord.
Coloss. 3, 11. Christ is all
and in all things. All-suf-
ficient to true happinesse.
It pleased the Father that in
him all fullnesse should
dwell. What wee can de-
fire for our perfection, or
God require for his satis-
faction, it is full in Christ.
Hee is said to bee not onely
a Saviour but the salvation
of God, ascribing all that be-
longs to salvation unto him,
Esay 49, 6, Luke 1, 69, and 2
30. In whole and in part.
The author of eternall Sal-
vation, *Heb. 5, 9.* And the
finisher of it, *Heb. 12, 2.*
If any other cause of salvati-
on be added, it must bee to
supply the want of the suffi-
ciencie of Christ for this,
which is blasphemie to af-
firme.

All

All other Saviours in whole or in part besides him, are excluded, *Esay* 43, 11. I even I am the Lord, and besides mee there is no Saviour: as there is but one God, so is there but one Saviour; who can bee a Saviour that is not God? *Esay* 63, 3. Christ in his answer to the 2. Question of the Church, Wherefore is thine apparrell red, and thy garments like him that treadeth in the wine presse? takes it wholly to himselfe to deliver the Church like a mighty conqueror from all her enemies: I have trodden the wine-presse alone, and of all people there was none with mee, &c. The Church nor any member of it could do any thing to their owne
Salva.

Salvation and deliverance from their enemies; but Christ did it alone, and so mightily that none of the Churches enemies could withstand him: I will tread downe the people in my wrath, and make them drunken in mine indignation, and will bring downe their strength to the earth, *Luke* 1, 71. He condemned sinne in his flesh, hee cancelleth the Law, *Coloss.* 2, 14. And taketh it out of the way, nayling it to his crosse. Hee triumphed over the Divell and all the hellish principalities, *Coloss.* 2, 15. *1 Cor.* 15, 24. *Heb.* 2, 14. And destroyed death for ever, did abolish it, *Hos.* 19, 14. *1 Cor.* 15, 55.

He is the way, the truth
and

and the life, so as there is no other way to come to the Father but by him, *Iohn 14.*

There is not salvation in any other, neither is any other name under heaven given among men, by which they must bee saved, *Act. 4, 12.* By himselfe hee purged our sinnes, *Heb. 1, 3.*

It serveth for confuting of that opinion more full of pittie than truth, that heathens may be saved by keeping the Law of nature out of the acknowledgement of the true God. It appears that all the light of the heathens whereby they know God in some sort and put a difference betweene honest and dishonest things, their naturall conscience accusing, excusing, according to

Vse 1.

Rom. 1.
20.

Rom. 2.
15.

to their judgement in particulars, will not be to save them, but to leave them without excuse. *Vt constricti, convictique teneantur propria damnationis, q.d. eos nemine quidem ausuros ad defensionem suam. Tremel.* Not onely noting the consecution, but why God would have that light to shine in darkenesse that men should have nothing to pretend. *Ber. Vt nullam possint adferre defensionem in iudicium Dei, quin iure sint dānabiles, Calv.* God left not himselfe without a witnesse, yet suffered the gentiles to walke in their owne wayes, *Act. 14.* Wincked and regarded not those times of ignorance. But now Christ is revealed, calls all men unto repentance

tance every where, *Actes.*
17.

The heathens are in the prayers of the Church left comparatively to the wrath of God, as a people not so much as in outward covenant with God, *Ier. 10, 25.* Powre out thy wrath upon the heathen that have not knowne thee, upon the families that call not upon thy name, *Psal. 79, 6, 7.* The Prophet gathers by that; that God calls them not to bee of his household but letts them remaine strangers, that they are under his wrath, and so desires him to put a difference betweene his owne people and them that worship him not. The heathen are said to bee without God and without hope, *Ephes. 2.*
Not

Not under mercie, *1 Pet.* 2. 10. They are children of wrath by nature, *Ephes.* 2. And the of God wrath abides upon them, *Iohn* 3, 36. They live under the covenant of workes, and so under the curse for breaches of the Law.

Wee may gather hence the wofull condition of the Iewes, that have stumbled at the stumbling stone, they are enemies for the Gospell sake, because they refuse Christ Iesus, *Rom.* 11. They dye in their sinnes, *Iohn* 8. without pittie and mercie.

And so of the Turkes, of whom wee cannot conceive better than a company of damnable creatures, for any thing wee know, left to perish everlastingly; they waiting

Hof. 2,
4.

ting on lying vanities forsake their owne mercie, they worship they know not what, millions of men going to hell in death, because not receiving Christ the onely Saviour, the Salvation of God. In a word in no religion but the Christian, in no Christian religion but the reformed is salvation to be found.

Papisme saves none though some among Papists may bee saved, *Bulling. in Apoc. 7, 10*, Such as hold the foundation and overturne it not. 2. Such as erre of simplicitie, not of special vengeance for not loving the truth. 3. Such as are from their hearts obedient to the truth they see, and are desirous to understand: teachable

teachable, ready to imbrace the truth in **Christ Iesus** being revealed, unfeinedly repenting their unknowne errors.

But otherwise as papisme is that Apostasie spoken of by *Paul*, the head of which defection is the man of sinne; it saves none, it leades into perdition, the head of that apostasie is called the child of perdition.

And it is a deceiveable unrighteousnesse among such as perish, their damnation, who in the just judgment of God are delivered up to beleeve such lyes, because they received not the love of the truth that they might be saved, *2 Thess. 2.*

Papisme overthroweth the fundamentall doctrine of

of Christian religion, therefore it saveth not. 1. In the point of justification. *Whitak. de ecclesia, Q. 6. Pag. 459.* They have not that way of justification which the Lord hath set downe in his word. They erre in the efficient, matter and forme: And as there being one way to a Citty, they that have not that way cannot come into the Citty, so there being but one way for justifying of a sinner, if they have not that, they are not justified, and so not saved. Iustification is before glorification, *Rom. 8, 30.*

For the efficient cause the Scriptures put God, of his love, grace, and mercie, *John 3, 16.* It is God that justifieth, *Rom. 3, 24. Titus 2, 11. Ephes.*

Epheſ. 2, 4, 5. The Papiſts teach that God juſtifieth, but inclined and commoved thereunto by workes of preparation done by us, merit of congruitie.

2. The Scripture aſcribes the efficacie of grace unto our calling and juſtification, to God determinating the will by infuſion of grace to will converſion which it willed not before.

The Papiſts denie phyſicall determination and affirme that God onely by morall perſwaſion excites the will and giveth ſufficient grace to convert, but leaves it in the power of the will to chooſe or to put away and make ineffectuall that grace:

*In quo inſignem dei gratia
iniuriam faciunt et unicum
noſtr*

nostra salutis principium tol- Whittak.
lunt.

Concerning the matter of our justification, the scripture puts onely the obedience of Christ unto the death, *Rom. 5, 19. Rom. 8, 3, 4.* The obedience of the Law and the obedience of the crosse, *Rom. 10, 4.* for full satisfaction and righteousness. The Papists though they grant Christ to bee in himselfe most just, and that hee fulfilled the Law, and satisfied God most perfectly: yet they deny this obedience to bee our justice. They teach besides Christs satisfaction, other satisfaction, either in their owne persons by penall workes, or by indulgence, a remitting thereof for the satisfaction of

of others, made theirs by
bargaine and sale. The foun-
dation of which indulgence
they make the treasure of the
Church, of the superfluous
workes and satisfactions of
the Saints. They for this con-
sider in the workes of the
just a double valour, one of
merit which they say cannot
bee applyed to another, a
second, of satisfaction which
is in some more than they
need for themselves, either
having no actuall sinne, as
they say of the Virgin *Mary*,
and as some of them count
piously beleaved that she
had not originall sinne, yet
suffered much for God. *Luk.*
2. A sword also shall pierce
thine heart. *Iohn* Baptist fil-
led with the Spirit from the
womb and lived innocently,
yet

yet put himselfe to great austeritie of life, under hard pennance. They suppose that such need not for their owne satisfaction, therefore as superfluous to him, it is laid up in the treasurie of the Church for such as want wherewith to satisfie God for their veniall finnes, and the temporall punishment of mortall finnes. Thus they adde to Christ, helps to save from sinne and punishment, on false ground. 1. There is no more reason why one mans satisfaction may with God pay another mans debt, than his merit of workes procure for another man reward; neither of them can properly be found in any sinfull man as every mere man is. 2. It is blasphemie

B b

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There is no more reason why one mans satisfaction may with God pay another mans debt, than his merit of workes procure for another man reward; neither of them can properly be found in any sinfull man as every mere man is. 2. It is blas-

Bb

phemie

phemie to say, that godly mens sufferings are superfluous, more than their sinnes require. They have their fruit, 1. In righteousnesse, 2. In glory, *Heb. 12. Rom. 8, 18. 2 Cor. 4. 1 Cor. 15, ult.* It were against justice in God. The best cannot answer one of a thousand.

All whatsoever they can do or suffer for God according to his will, is their duty, *Luke 17.* And therefore can neither merit reward nor satisfie debt, much lesse bee superfluous and aboue that they need for their owne use, *Math. 25, 9. Virtus proximi mei vix sufficiet illi ad defensionem, tantum abest ut et mihi. Theophylact.*

2. They make the matter of positive righteousnesse

nesse wherein wee stand just before God, to bee inherent in our persons, which because it is ever imperfect in this life and not without mixture of sinne, never satisfying the Law: we are necessarily under the curse if we trust to it to save us, *Gal. 3, 10. Gal. 5, 4.* Ye are abolished from Christ whosoever will bee justified by the Law, &c.

The forme of justification the Scripture puts in Gods gracious imputation of the obedience of Christ to us upon our faith in him, *Rom. 4, 5, 9, 23.* So faith is said to bee imputed to righteousness, righteousness imputed without workes, *2 Cor. 5, 19, 21.* The scripture putts our justification in not

imputing our sinnes.

Papists make the infusion of righteousness the forme of justification, and merit of person, and workes by Gods commutative justice; deriding the true faith as a phantasticall apprehension, imputed justice, a new no justice, or a putative justice.

2. The Papists hold not Christ the head, because they make other mediators, as Angels and Saints, which they trust in and worship, *Coloss. 2, 18, 19.* 3 They have another Priesthood than Christs, and another sacrifice propitiatorie and impetratorie.

Vñ.

Seeing salvation of the lost is onely the worke of Christ, done by himselfe, wee are bound to trust and
re.

rejoyce in him alone for our whole salvation. *Gal. 6, 14*, God forbid I should rejoyce in any thing save in the crosse of our Lord Iesus Christ. The word, save, is exceptive, hee will glory in that, and exclusive, in nothing else. Christ crucified is the treasure of the Church for all spirituall blessings, of all wisdom and knowledge, of the love and favour of God, *Ephes. 1; 6*: Of honour and holiness; hee hath made us kings and Priests to our God, *Apoc. 1, 6*; of libertie, *Luke 1, 74*, *John 8, 32, 36*. Of pleasures and comfort, wee are compleate in him. *Philip. 3, 3*: Wee rejoyce in Christ Iesus, and put no confidence in the flesh, that is, in any created thing

Coloss. 2.

out of Christ. But rest in him alone for our whole felicitie with confident glorying.

The evidence of the truth of this is, that hereby the world is crucified to us, and wee to the world; by the world understanding that which is opposed to the kingdome of Christ and the new creature, for which new creature in us, the world cannot but hate us: By the power of the Spirit dead to the world. *Phil. 3*, We worship God in the spirit, our spirit sanctified and governed by the Spirit of Christ, with internall and externall actions after his word.

Vse 3.

Let it move us to love him with our whole heart, that by him selfe purged our sinnes, saved us being lost, and

and no other with him: thinke it not enough to magnifie him above other beloveds, but omnifie him not onely as a friend, a child, a wife, our life, but united all, more than all these. He did in his love that passeth knowledge, all that purchased thy happinesse, hee suffered all, finished all for thee.

Let this bee seene in our not induring of such teachers and doctrine as obscure this love of Christ, joyning helpes with him for our salvation: *Philip. 3, 2,* As enemies of the crosse of Christ, *v. 18.* It is noted that the faithfull stand on Christs side for him. *2,* In our due esteeming of the sincere ministers of Christ, that teach

*Rev. 17,
14.*

him faithfully as the onely redeemer, not onely from greater but from all lesser sinnes. Ye received me as an Angell of God, as Christ Iesus; if need had beene, yce would have pluckt out your owne eyes, *Gal. 4.* Have them in singular love for their worke, *1 Thess. 5.* It is their great praise to seeke the things of Christ. *3.* In our valewing and respect of men, of Christ in them, *2 Cor. 5, 16*, wee know no man after the flesh.

Vc 4.

What so ever wee do in word or deede, do all in the name of Christ, Coloss. 3, Philip. 1. To me to live is Christ.

I. Give him the honour of binding our consciences by his Commandements, and no earthly creature; as
Lord

Lord of Lords, and King of Kings. Traditionous not after Christ are in that name blamed, that they are after the commaundements and doctrines of men, not after Christ, *Coloss. 2, 8, 22*: Not imposed or warranted by Christ, not ascribing all to Christ, as the Prophet, Priest, or King of the Church.

2. Doe all by his vertue: fruits of righteousness are by him, *Philip. 1, 11*. Our sufficiency for doing or suffering is by his grace and power, *Rom. 8, 37*. *Philip 4, 13*. I am able to do all things by the helpe of Christ which strengtheneth me. All vertues are but naturall qualities, dead shapes if they bee not done in and

by his grace, hee must bee the root, they must savor of his sappe, or they have nothing to make them truly good.

3. In his mediation seeke acceptance in all with assurance. Spirituall sacrifices acceptable by Iesus Christ, 1 *Pet.* 2, 5:

4. All to his glory, it is some mens prayse they are the glory of Christ, 2 *Cor.* 8, 23, *Paul* was all in his desire to magnifie Christ, whether by life or death.

That which was lost. This is the condition in which Christ finds them whom he comes unto to seeke them and save, they were lost. The Iewes Gods owne confederate people, Children of the kingdome, and concerning

cerning externall adoption,
heires of life, yet are called
lost sheepe, *Math. 10, 6.*
Goe ye rather to the lost sheepe
of the house of Israel, Math.
15, 24. I am not sent but to
the lost sheepe of the house of
Israel; If they were lost, then
the Gentiles without God,
without Christ, without
hope. Math. 18, 11, The Sonne
of man is come to save that
which was lost.

1. We were lost in *Adam*,
wee in him made a defecti-
on from God by hearkening
and consenting to the Divels
suggestion out of unbeleeffe,
unthankefullnesse, ambition:
Ayming at a higher state
than that which God made
man in; wee lost both holi-
nesse, and happinesse, inno-
cencie and life, and so by na-
ture

ture are children of wrath, *Ephes. 2.* Death went over all inasmuch as all had sinned; by the offence of one the fault came upon all men unto condemnation, *Rom. 5, 12, 18.* The Diuell is therefore sayd to bee a murderer from the beginning, *Iohn 8, 44.*

2. There is no power in our nature to recover our selves from this losse and destruction into which wee are plunged, nor in any creature.

We were of no strength, *Rom. 5.*

3. We left to that way of our selves, lose our selves more & more, *Esay 53, 6.* That if Christ did not seeke us and save us, wee should perish for ever without regard, *Iob 4, 20,* and dye before wee were so wise as to thinke with

with any fruit of death, v. 21. Holden in the cords of our owne sinne, goe astray through our great folly, and dye for lacke of instruction, *Prov.* 5, 22, 23. And this aggravated by the time of our going astray from the wombe, *Psal.* 58, 3. The wicked are strangers from the wombe, from the belly they erre & speake lyes: so *Tremelius* reads that, *Psal.* 119, 67. *Quum nondum loquerer ego errabam*: declaring that wee are sinners from the wombe. I have called thee a transgressor from the wombe, *Isay* 48, 8. For I knew thou wouldst grievously transgresse.

Wee erre (as is said of *Egypt*) they have caused *Egypt* to erre in every worke there-

thereof: in things that wee do not, yet should doe; in things that wee doe, and should not doe. Deceived *Titus* 3, 3, either by that great deceiver the Divell: *1 Tim.* 2, 14. The woman was deceived and was in the transgression, *2 Tim.* 2, 26. *Revel.* 20, 8. And shall goe out to deceive the people which are in the foure quarters of the earth. 10. The Divell that deceived them was cast into a lake of fire and brimstone. Or by instruments of his that are first deceived and then deceive others, *2 Tim.* 3, 13. Or by our owne heart, *Ier.* 17, 9. Sinfull wayes are from a naughtie heart, concupiscence drawing away and intising: carnall reasons, vaine excuses

excuses, deceiveable hopes; our hearts joyne themselves to swarmes of temptations and lusts, so sinne deceives us and kills us.

Sometimes God in a fearefull kind of justice sends efficacie of error, and so causeth us to erre from his wayes, *Esay* 19, 14. The Lord hath mingled among them the spirit of errors.

Esay 63, 17. Because wee delighted to wander and would not refraine our feet, therefore will the Lord have no delight in us, but remember our sinnes, *Jeremie* 14, 10.

To take notice of this miserable condition of nature, considering our selves whether as yet wee have obtained mercie unto deliverance,

Vse 1.

rance, or remaine yet in this fearefull and wofull state of men lost: living separated from God the fountaine of life.

1. Whether whatsoever weakenesse in judgement or affection bee in us, yet wee be teachable or tractable. Or whether we refuse it and hate it as evill because wee place our felicitie in our sinnes, and hate to be advised & reclaimed. *Prov.* 10, 17. He that regardeth instruction is in the way of life, but hee that refuseth correction goeth out of the way: hee that is found, out of habituall disposition followeth on to know the Lord *Hos.* 8, 3.

2 Whether we have our hearts drawne away constantly

stantly from all inward attendance on God in his worship publike or private, *Ier.* 12, 2. *Esay* 29, 13, *Ezech.* 33. 31: Or we delight to draw neere to God, wee worship him in spirit, our soule sanctified, and governed by Gods Spirit; we worship him with our trust because he hath revealed himselfe reconciled in Christ; with our faith and hope in him by the meanes of Christ Iesus, with a reverence of his precepts, promises, threatnings, least we should sinne against them, walke unworthy of them, and incurre Gods displeasure, whose wrath is pacified towards us in Christ: with heartie prayer accepted in his Beloved, brought into his presence as lovely

lovely and desirous. Christ that would not pray for the world, whom hee purposed not to give himselfe for to save them, will not give his Spirit into the hearts of any such to make requests unto God for them.

3. Whether wee seeke delight in all our temptations, afflictions, infirmities against all curse of the Law and dangers of judgement, to shelter our selves under Christ and taste such sweetness of his fruites, that wee are so taken up with him as to write of him, to speake of him, to exalt him as the only stay of soules for salvation, is our contentment; and wee cannot beare them that trouble mens consciences by adding any thing as cause

of

of salvation with him, as before *Cant. 2 Esay 28. Gal.*
Or seeke wee other shelter,
make wee falsehood our refuge
and lye hid under vanitie,
and tast nothing but earthly things?
Finding no favour in the fruit of Christ
or things of the Spirit?

4. Is our love to men
(in Christ) and specially
to those in whom the life of
Christ is, the brethren? We
follow with brotherly kind-
nesse such as preach him,
and professe him as before?

Or are wicked men, swine
and wilde beasts our dearest
and most delightfull com-
panions, & that also with-
willing neglect and shunning
the societie of such as have
the vertue of Christ in them?

This being the case of all
that

Vſe

that Christ ſaves, that they are loſt, it ſets out the riches of the free grace of God as the cauſe of the happineſſe of the elect, and alſo ſerves greatly to incourage men that feele themſelves loſt to truſt in Chriſt, that came not to ſave the righteous, but to call ſinners to repentance. Bee informed of the arguments that may induce a ſinner (that he might be helped out of his miſerie) to come to Chriſt. 1. Before God require any ſervice of us, hee would have us beleeve that in Chriſt hee is our God and Father. This hee prefaceth before the Cōmandements, I am the Lord thy God. And in the prayer delivered by our Saviour wee are taught

taught in praying to be persuaded of his Fatherly good will to us, and this of his owne mercie and truth, not in respect of any thing had or hoped for in us; or else were grace no grace, *Rom. 11.* You that feelee that you are lost in your selves, give the first service to God, obey him in comming to Christ, receiving him as the gift of free and eternall love. This is the worke of God, the chiefe that hee commaunds, to beleeeve in him whom hee hath sent to seeke and save that which was lost. If the Divell would have us do as the servants of *Sairus*, *Marke 5, 35*, give our selves for lost without hope of recovering, as they say concerning his daughter about

about whose cure hee came to Christ; Thy daughter is dead, why diseasest thou the Maister any further? So hee suggest, thy soule is dead, lost. Abhorre the suggestion of ceasing to rest upon him for cure, as if thy cause were hopelesse: consider, Christ encourageth him against their discouragement, and defers not; as soone as hee heard the word spoken, hee said to the ruler of the Synagogue, Bee not afraid, onely beleewe, and she shall bee saved, *Luke* 8, 50. Death it selfe shall give place to the higher power of Christ, hee is the life and quickeneth whom hee will. Faith in him, for power & good will to save us from perdition, to bee a remedy

remedie against all evils
that undoe our soules, is
the onely instrument. Christ
calls therefore for this con-
fident dependance on him
how desperate soever our
case may seeme to our
selves or others; beleeve one-
ly, there wants nothing else
on our part for our cure. Be
confident my sonne, thy
sinnes bee forgiven thee. As
Satan labours to loosen our
faith, so wee must bee dili-
gent to fasten it, by thinking
on the promises free and
certaine by the merit of
Christs blood; the goodnesse
and faithfullnesse of God in
his oath, *Heb. 6.* Christ hath
this peculiar above all the
Priests of the Law, hee is
made Priest by an oath, *Psal.*
110, 4. To declare the im-
mutabi-

mutabilitie of Gods counsell to forgive all their sinnes whom hee invites to him, having appointed with an oath a patrone for them which shall by his sacrifice and intercession get them favour with him. They that shut the gate of hope against themselves, what else doe they than accuse God of lying yea forswearing? Whosoever is weary and laden with a heavie sense of his sinnes and guiltinesse, whereby he even faints with feare of damnation, despairing of himselfe, hee is called of Christ to come to him; which is a matter of great confidence, as they urge to blind *Bartimeus*, *Mark. 10, 49.* *See of good comfort, arise hee calleth thee.* He doth with his

his call, assure them rest and refreshing of soule.

There is no difference, for all have sinned and are fallen short of the glory of God, all are lost: The difference in degrees of sinne makes no difference in possibility to be justified, beleeving in Christ, *Rom. 3.* Men of civill life, brought up in the bosome of the Church, renounce their advantages (in the eyes of men) that in Gods eyes they may finde favour by having the righteousness of God, not their owne: *wee which are Jewes by nature, not sinners of the Gentiles, know that a man is not justified by the workes of the Law, but by the faith of Iesus Christ: even we I say, have beleeved in Iesus Christ, that wee might be justi-*

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fied by the faith of Christ, and not by the workes of the Law, Gal. 2. 15, 16. Philip. 3.

AAs 13.
38. 39.

I Cor. 6.
10. 9.

There is no sinne that can be repented, that a man may despaire of pardon of, *Mark. 3. 28. All sinnes shall be forgiven unto men, and blasphemies.* Consider all sorts of sinners that have beleevved upon this ground, that God hath concluded all under sinne, that he might have mercy on all: That Christ Iesus came that the world might be saved by him; and such chiefe sinners are made patterns to others. It appeares that grace being offered, there is no other let, but the refusall of grace: *What could I have done more that I have not done? Esay 5.*

- For God beseecheth us to receive it, willing to conferre it,

it, 2 Cor. 5. Christ will put none away that come to him, *Iohn 6. 37.* Doubt you of the sufficiency of Christs sacrifice to obtaine peace with God for you, because your sinnes be so many and great? *It is sufficient for the sinnes of the whole world, 1 Iohn 2.* Or feare you that God will not pardon you, but destroy you? Harken to him avouching the contrary, 2 Pet. 3. 9. Yea swearing for confirmation of your faith, *As I live I have no pleasure in the death of the wicked. Ezech 33. 10. 11.*

Seeing all are lost, even the elect as well as the reprobate, *Rom. 3. 23,* There is no difference, for all have sinned, and are deprived of the glory of God: only this odds there is; some are children of

Vse 3:

Iohn 17.

12.

2 Theff.

2.3.

Rom. 9.

1 Theff.

5.9.

1 Pet. 2.8.

Iude v. 4.

perdition by eternall iudgement of God, *Vessels of wrath prepared to destruction*, for whom Christ would not so much as pray: they were not given him to save, but appointed to wrath, forewritten to condemnation, children of the curse, 2 Pet. 2. 14.

But others, though they were by nature children of wrath as well as others, yet they were not appointed to wrath, but to obtaine salvation by the meanes of Christ Iesus, to whom they shall every one of them come, & not one of them be lost, Iohn 6. 37. 39. It should move men to recount with themselves often what they were, and that for diverse uses.

Vse 1.

1. That well instructed in the particulars of our misery

sery, and that doctrine one time after another laid upon our hearts, we may runne to Christ still with singular affection, 1 *Pet.* 2. 2. 3. 4. It is noted the constant act of beleevers to come to Christ their living foundation.

2, To keepe themselves humble and abased in themselves, because of all that they have done, remembering their wayes and workes that were not good, *Ezech.* 16. 63. and 20. 43. *You shall indge yourselves worthy to be cut off. Eze.* 6. 9. They that seriously repent, they doe not sleightly acknowledge their faults, but recount with themselves how many wayes, how long, and with what pertinacy they have provoked the Lords anger; and stirre up themselves

Vse 2.

L

to a detestation of their former led life, and become abominable to themselves. The Lord would have us so taste his goodnesse in pardoning and purging us, as that our sinnes truly displease us, and we remember them with bitterness.

The Apostle abasing himselfe because of his former life, ascribes all the good in him, or done by him, to Gods free grace, *1 Cor. 15. 9, 10.* And puts other Christians in minde of that which they were when God called them, *1 Cor. 12. 1, 2. Yee knew you were Gentiles, and were carried away unto the dumbe Idols as ye were led: that they might magnifie the compassions of God, in their change, and not to use their gifts to ostentation,*

on, but to the praise of
Christ, *1 Tim. 1. 12, 14. Ephes.*
2. 11, 12.

It serves to stirre us for-
ward to righteousness, and
to bee as earnestly carried to
that as ever wee were to sin,
Rom. 6. 19. 2 Pet. 1. It is suffi-
cient to have spent the time
past, &c. To preserve from A-
postasic, and to hold us to
God, with study if it could
be, to make him amends by
standing full in all his will for
the injurie wee have done
him.

Vses.

2.

3.

It helps to faith in God
for the continuance of his
good wil, and pardoning our
sinnes of weakenesse, seeing
when we were enemies, hee
reconciled us of his great
love and abundant mercy,
Rom. 5. 9, 10.

Cc 4

It

. It helpes to condole and
be compaffionate toward fin-
ners, confidering the Lords
compaffion towards us to
pull us out of that woe.

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